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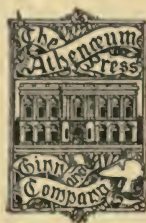
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## OBSERVATIONS ON THE LANGUAGE OF CHAUCER'S LEGEND OF GOOD WOMEN.

THE following paper is part of a dissertation prepared at Harvard University in 1890 for the degree of Doctor of Philosophy. Its present form is closely modelled on that of a similar study of the *Troilus*, by Professor Kittredge, which is now in press for the Chaucer Society. When that study appears, the paper here published will be found to owe to it not only its general arrangement and the numbering of its paragraphs, but even the language in which the observed facts are stated. The only deviations are due either to real or apparent differences in the language of the two poems or to oversight. Words are sometimes assigned to sections to which they would not have been assigned but for the sake of conformity to the *Troilus* study; and care has been taken, whenever the usage of the *Legend* made it absolutely necessary to put a word in a different section from the one it occupies in the *Troilus* study, to supply a cross-reference. It is hoped that the value of both studies will be increased by their identity of form.

In giving for many words forms from Old and Middle English, no attempt has been made to determine the dialect of Old English from which descent is to be traced, or to furnish a history of the changes in form which occurred between the Old English period and the time of Chaucer. The chief purpose has been to account, so far as possible, for Chaucer's treatment of final *-e*.

The present study is based on only one manuscript, — that preserved in the Cambridge University Library and marked Gg. 4. 27; but in almost if not quite all important instances of divergence from the general agreement of the other manuscripts, the readings of all the texts (including Thynne's) printed by the Chaucer Society are given.

To Professor Child, who suggested the subject of my dissertation, and to Professor Kittredge, my debt to whom appears on every page, more thanks are due than I can express.

## NOUNS.

§ 1. Masculine, feminine, and neuter nouns of the *n*-declension in Anglo-Saxon end in *-e* in *L.G.W.*

§ 2. I. Masculine nouns of the *n*-declension (Child, § 3).

bane (A.S. bana, bona, L<sup>a</sup>. bone, L<sup>b</sup>. bane), 2159 f, 2180 f, 2461 f, 2659; ban, 2147 f.

Rhyme word. — Adryane.

beleue (cf. A.S. geléafa, L<sup>a</sup>. ilæfe, L<sup>b</sup>. bilefue, bileue, O. læfe), 2109 f (: leue *inf.*).

bere (A.S. bera), 1214 f (: spere *n.*).

bowe (A.S. boga, L. boze, bowe), 972, 991.

drake (A.S. draca, L., O. drake), 2450.

drynk (A.S. drynca, but also drinc, *m.* (and drenc, *m.*), *i*-stem; L<sup>a</sup>. drinc (drænc, drench), L<sup>b</sup>. drinke, dringke, dringe (drinch), O. drinnc, drinnke (drinnch)), 2040 f (: swynk *inf.*; swynke, Fx. Tn. Tr. Th. B. Ag.); 2355 (+ vowel). In both passages most of the MSS. spell *drynk* with a final *e*.

fere (A.S. geféra, L. iuere, O. fere), 969; cf. also § 14.

husbonde (A.S. húsbónda (from O. N. húsbóndi); when first introduced into English the *o* of *-bonda* was probably long, but such forms as *husbunda*, *-banda*, *Chron.* 1048, indicate that it was shortened before the close of the A.S. period; L<sup>a</sup>. husbonde, L<sup>b</sup>. hosebonde), 1727, 1828, 2656; -de, 1641, 1715, 1738; 2263 is unmetrical in C., a comparison of all the MSS. shows that Chaucer wrote: But to hire husbonde gan she for to preye. In 501 either the final *-e* is sounded, or the first foot lacks a syllable; all the MSS. agree. The loss of final *-e* in this word may be due partly to accent and partly to popular etymology.

knaue (A.S. cnapa, cnafa, L. cnaue, O. cnape), 2390 f (: haue *inf.*);

knaue, 2366, 2371; knawe, 1807 f (: sawe 3 *s. pr.* S. = saue).

make (A.S. gemaca, O. make), 129 f (: sake *n.*).

mone (A.S. móna, L., O. mone), 1972 f, 2194 f, 2638 f; monë, 825, 2503; mone, 1163, 2504; monë, 812.

Rhyme word. — sone *adv.*



name (A.S. *nama*, *noma*, L. *name*, *nome*, O. *name*), 301 f, 404 f, 588 f, 1812 f, 2068 f, 2135 f, 2389 f, 2587 f; *namë*, 179, 1381, 1811, 2237; *name*, 1361, 2569.

Rhyme words. — blame *inf.* (2135), shame *n.* (the rest).

pope (A.S. *pápa*, L<sup>a</sup>. *pape*, L<sup>b</sup>. *pope*), 415.

prophete (A.S. *proféta*, O. *profete*, *prophete*), see § 21.

stedë (A.S. *stéda*, *stæda*, L. *stede*), 1115.

stere (A.S. *stéora*, *gubernator*; *stéor n.*, O. *ster*, *gubernaculum*), 2416 f (: *manere n.*).

Note. — Possibly it would have been better to put this word under § 14, as coming from *stéor*; but the history of the word seems to show at least that *stéora* so greatly influenced its form as really to determine it. A confusion between the two words may easily have arisen from the use of *stéora* figuratively, assisted perhaps by such passages as Basil, *Admn.* 6, and *Bt.*, 35, 3 (quoted by B.-T., s. v.). At any rate, *stere* seems always to have final *-e* in Chaucer; cf. the passages cited by B.-T. and B.-S. It may be noted in passing that B.-S. is wrong in giving the form *sterless* (Ch. C. T., B. 439): all the MSS. except P. and L. have *stere-* (*steere-*), which the metre requires.

tyme (A.S. *tíma*, L., O. *time*, L<sup>b</sup>. *tyme*), 997 f, 1552 f; *tymë*, 364, 733, 749, 795, 1349, 2444, 2617; *tyme*, 36, 184, 442, 537, 739, 1403, 1951, 2341, 2589, 2607; *tyme*, 583, 772, 2602.

wel[ë] (A.S. *wela*, L<sup>a</sup>. *weolla*, *weole*, L<sup>b</sup>. *wele*), 687, 689, 1235.

welle (A.S. *wella*; but also *wielle*, *m.*, *wiell*, *m.*, and *wielle*, *f.*; L<sup>a</sup>. *welle*, *wælle*, L<sup>b</sup>. *welle*, *wel*, O. *wel*), 788 f (: *telle*, *inf.*); *wellë*, 818, 1584; *welle*, 804; *welle*, 808.

wille (A.S. *willa*, also *wille*, *m.* (?) (Ettm. p. 111, and Cosijn, *Altios. Gr.* II, 12); L. *wille*, *iwille*, O. *wille*), 1217 f, 1490 f, 1575 f, 1916 f, 1937 f, 2355 f, 2650 f; *wylle*, 1617.

Rhyme words. — *spylle inf.* (1575, 1916, 1937), *fulfille inf.* (2650), *kylle pl. pr. I.* (1217), *style adv.* (1490), *filie n.* (2355).

The form without final *-e* is common in Chaucer's other writings; perhaps, therefore, *wylle*, 1617, really goes back to A.S. *gewil(l)*, *n.*, quasi *jo-stem* from *gewile*, *n.*, *i-stem*; L. *iwil*, O. *will*.

wone (A.S. *gewuna*, L<sup>a</sup>. *iwune*, *wune*, L<sup>b</sup>. *wone*), 714 f, 1744 f, 2131 f, 2449 f.

Rhyme word. — *sone*, *filius*.

wreche (A.S. wrecc(e)a, wræcc(e)a, Sievers, § 89, n. 1.; L<sup>a</sup>. wræcche, wrechche, L<sup>b</sup>. wrecche, wrech, O. wreche), 2034.

§ 3. II. Feminine nouns of the *n*-declension (Child, § 4).

aspis (A.S. æspe, also æsp, *f.*), 2648 — so all the MSS. of the first class (cf. Skeat. *L.G.W.*, xxxviii ff.) except A12. — is probably due merely to bad spelling (influenced by the genitive in *aspis leaf?*).

culuer (A.S. culfre, L<sup>a</sup>. culuerin *pl.*, L<sup>b</sup>. coluere *pl.*, O. cullfre), 2319 (+ *cons.*). There is always more or less uncertainty in regard to words ending in *-re*; *-er* and *-re* seem to be used indifferently.

cuppe (A.S. cuppe; cuppa given by Ettm., p. 363, is due to a misunderstanding; L<sup>a</sup>. cuppe, L<sup>b</sup>. coupe, O. cuppes *pl.*), 647; coupe, 1122.

flye (A.S. fleoge, L<sup>a</sup>. fleogen, flegen *pl.*, L<sup>b</sup>. fleien *pl.*), 381 f (: genterye); flye, 379; flye, 378.

herte (A.S. heorte, L. heorte, O. heorrtē, herrte), 390 f, 491 f, 661 f, 696 f, 810 f, 844 f, 850 f, 865 f, 1300 f, 1351 f, 1578 f, 1704 f, 1729 f, 1795 f, 1803 f, 2339 f, 2628 f; herte, 133, 172, 868, 915, 1520, 1742, 2035, 2183, 2190, 2280, 2347, 2631; herte, 31, 830, 1078, 1911, 2122, 2184, 2684; erte, 1233.

It is possible to read 1294 in two ways:

Myn dere herte whiche that I lovē most

or Myn dere hertē whiche that I lovē most;

of these the former seems supported by the fact that only G. Th. B. R. have *herte*, the rest *hert*; but, on the other hand, the relative *which that* seems usually to be accented on *which*, cf. the examples given in § 78. P. R. om. *that*. In 1063 G. has:

And in hire herte she hadde routhe & wo (so A 28.);

Tr. and Ag. have: And in hyr (her) hert[e] had she routhe (rewth) and wo, which may be the correct reading. The passage is very corrupt, but all the MSS. of the second class (cf. Skeat, *L.G.W.*, pp. xxxviii ff.) seem to go back to a common original:

And in hire herte hadde routhe and wo;

cf. And in hir herte | and roouthe and woo. Fx.

And in her hert hadde and woo. Tn.

And in hir herte had routh & wo. B.

And in her herte had routhe and wo. Th.



larke (A.S. *lāwerce*, P.Pl. *larke*), 141.

lylye (A.S. *lilie*), 161, *in* lylye (*dissyl.*) flourys.

myte (A.S. *mīte*; cf. M.L.G. *mīte*, M.Du. *mijte*, cf. Skeat. *Trans. Phil. Soc. for* 1888-90, p. 305), 741 f (: *lyte adj.*).

oule (A.S. *ūle*, O. & N. *ule*), 2253.

rose (A.S. *róse*; also O.F. *rose*), 254 f (: *glose inf.*); *rose*, 344, 613; *roſe*, 460 (+ *cæsura*); *roſë leues*, 160.

side (A.S. *sīde*, L., O. *side*), 1719 f (: *abyde inf.*), 751; *syde*, 1029 f (: *wyde adv.*), 1211 f (: *ride inf.*); *syde*, 750.

sithe (A.S. *sīðe*, P.Pl. *sithe*), 646 f (: *blythe adj. pl.*).

sunne (A.S. *sunne*, L.<sup>a</sup> *sunne*, L.<sup>b</sup> *sonne*, O. *sunne*), 636 f, 1006 f, 2426 f; *sunne*, 791; *sunne*, 1525; *sonne*, 93, 116, 1779. In 48 we should probably read: To sen this flour agen the sunne sprede, as all the other MSS. do, instead of: To sen these flouris agen the sunne to sprede. In 51 we must read *sunne* unless *begynns* be emended to *gynneth*, the reading of all the other MSS.; of course it would not do to adopt as a whole the verse given by the other MSS., for the differences between the two forms of the verse depend on the fact that one belongs to the first version of the prologue, the other to the second.

Rhyme words. — *gonne n.* (636), *bygunne pp.* (1006), *I-wunne pp.* (2426).

throte (A.S. *þrote*, also *þrotu, f.*, see Sievers, § 279 and n. 4), 295; *throte*, 1794, 2005, 2657; *throte*, 1803.

tunge (A.S. *tunge*, L., O. *tunge*), 1699 f, 2526 f; *tunge*, 670; *tonge*, 2334. In 1675 all the MSS. have: And of thyn (thy) *tunge* the infynyt graciousnesse (*grevousnesse Ag.*).

Rhyme words. — *ʒonge def. adj.* (1699), *I-wronge pp.* (2526).

tunne (A.S. *tunne*, L.<sup>a</sup> *tunne*, L.<sup>b</sup> *tonnes*, *tonnen pl.*), 79 f (: *be-gunne pp.*).

wise (A.S. *wise*, L., O. *wise*<sup>1</sup>), 20 f, 290 f, 426 f, 1207 f, 2458 f, 2640 f; *carolewyse*, 201 f (: *devyse inf.*); *wise*, 1692.

Rhyme words. — *devyse inf.* (290, 426, 1207, 2458, 2640), *wyse adj. pl.* (20).

<sup>1</sup> *wis* given by Madden for L.<sup>b</sup>, occurs only once, so far as I can discover (III, 110), in the phrase *sel-couðe wis* = in a strange manner; the line immediately following is incomplete at both ends.

§ 4. III. Neuters of the *n*-declension (Child, § 2).

eye (A.S. *éage*, L. *e3e*, O. *e3he*), 11 f, 1600 f; *eye*, 507. *eye*, 237, but all the other MSS. have *eyen* (in various spellings). If we had the G. text alone, no one would doubt that in 2043 *neuere* is a dissyllable and *eye* a monosyllable; but all the other MSS. (except Tr., which has *any*) have *eyen* (in various spellings) instead of *eye*, thus necessitating either the reduction of *neuere* to a monosyllable or the slurring of *eyen*. The verse, in G., is :  
Syn that he saw me neuere with eye syght.

dayesye (A.S. *dægeséage*), 500 f, 512 f; dayseye (4 syll.), 150 f, 196 f; dayesye, 55; dayesye, 519; daysye, 156; dayseie, 92.

Rhyme words. — lye *n.* (11), lye *mentiri* (150), espye *inf.* (196), deye *inf.* (500), stellesye (*l. stellefye*) *s. pr. S.* (512), cumpayne (1600).

§ 5. In *lady* (A.S. *hlæfdige*, *f.*) and *pley* (A.S. *plega*, *m.*) the final vowel disappears, and in *pley* the *g* unites with the preceding vowel to form a diphthong (Child, § 5; ten Brink, § 211). In *fo* (A.S. *gefá*, *m.*) an old (A.S.) contraction is preserved (ten Brink, § 211; Sievers, § 277, n. 2).

*lady* (A.S. *hlæfdige*, L<sup>a</sup>. *læfdi*, *læuedi*, *lafdie*, L<sup>b</sup>. *lafdi*, (L. has a large variety of forms), O. *laffdi3*), *lady* (*before vowels and consonants*), 444, 983, 993, 1035, 1042, 1331, 1466, 1492, 1497, 1503, 1620, 1750, 1827, 2029, 2123, 2424. In 1210 Trin. and Add. 9. have correctly *lat* (*late* Add. 9.) *I* for *lady*. In 2073 : And mercy lady I can not ellis (more, Fx. B.) seye, the -y of *lady* seems to be elided before *I*, or perhaps it is better to say that -y *I can* forms a single foot; cf. 2155, 2320, 2592, 2663, etc. *pley* (A.S. *plega*, L<sup>a</sup>. *plæ3e*, *plei3e*, L<sup>b</sup>. *pleay*, *plawe*, *pley*), 1698 (*followed by a consonant*).

*fo* (A.S. *gefá*, *subst.*, *fáh*, *adj.*, L<sup>a</sup>. *ifa*, *iua*, L<sup>b</sup>. *ifo*, *fo*), 1407 f, 2085 f, 2559 f; 248.

Rhyme words. — also *adv.* (2085), so *adv.* (1407, 2559).

§ 6. Anglo-Saxon masculine and neuter vowel-stems that have a final vowel (-e or -u) in the nominative singular, preserve this vowel as -e in *L.G.W.* (cf. Child, § 7).

For convenience the following classes of nouns are thrown together in a single alphabetical list : (i.) masculine *jo*-(*ja*-)

stems with long stem-syllable, — *ende*; (ii.) masculine *i*-stems with short stem-syllable, — *bite*, *hete*, *lyge*. *mete*, *stede*; (iii.) neuter *i*-stems with short stem-syllable, — *spere*; (iv.) masculine *u*-stems with short stem-syllable, — *sunu*. Masculine nomina agentis in *-ere* (which properly belong under i.) and abstract nouns in *-scipe* (which properly belong under ii.) seldom retain *-e*; see § 7. For *wil*, *wille*, see § 2.

bit (A.S. *bite*, *m.*), 1208 (*followed by a vowel*; *Fx* has *bitte*, *Th.* *bytte*, *Bod.* *bite*, *Pep.* *bete*).

ende (A.S. *ende*, *m.*, *L.*, *O.* *ende*), 651 f, 904 f, 2620 f, 2697 f; *ende*, 1774, 2341; *ende*, 2221, 2397.

Rhyme words. — *shynde pp.* (2697), *spende pl. pr. I.* (651), *synde 3. s. pr. S.* (904), *winde pl. pr. I.* (2620).

*-ere*, see § 7.

*hate* (A.S. *hete*, *m.* (cf. *hatian*)), 23, 331.

*lye* (A.S. *lyge*), 12 f (: *eye*).

*mete* (A.S. *mete*, *L<sup>a</sup>.* *mæte*, *metc*, *L<sup>b</sup>.* *mete*, *O.* *mete*), 1108 f (: *sete pp.*); *metc*, 1602, 2040, 2355.

*-shipe*, see § 7.

*sone* (A.S. *sunu m.*, *L<sup>a</sup>.* *sune*, *sone*, *L<sup>b</sup>.* *sone*, *O.* *sune*), 715 f, 1745 f, 2130 f, 2448 f; *sonë*, 1934, 1945; *sone*, 942, 1086, 1130, 1138, 1953, 2023, 2055, 2099, 2564; *sonc*, 1134, 1789, 1975, 1979, 2296.

Ten Brink says: "*sonc, wone* kommen im Vers nie als zweisilbig vor." *Spr. u. V.* § 261. That they usually do not is true; but cf. 1934 and 1945 (where all the MSS. agree), and also Freudenberger, *Ueb. das Fehlen des Auftakts*, p. 67.

*spere* (A.S. *spere*, *n.*, *L.* *spere*, *L<sup>a</sup>.* *sper*), 1215 f (: *bere ursus*), 2106 (: *swere inf.*).

*stede* (A.S. *stede*, *m.*, *L.* *stude*, *L<sup>b</sup>.* *stede*, *O.* *stede*), 522.

*stel*, see § 7.

*wil*, *will*, see § 2.

## § 7. Exceptions to § 6.

A.S. *stéle*, neuter *jo*-stem, loses its *-e* in *L. G. W.* The final *-e* of the termination *-shipe* (A.S. *-scipe*, *m.*, *i*-stem) is always written, but sounded only once. The final *-e* of the termination *-ere* (A.S. *-ere*, *m.*, *jo*-stem) is not sounded; perhaps it may have

been influenced, to some extent, at least, by French nouns in *-er*.

stel (A.S. *stéle*, *stýle*, *n.*, L. *stal*), 2582 f (: *wel*, *adv.*).

-ere (A.S. *-ere*, also L.W.S. *-re*, *m.*; Sievers, § 248): *foulere*, 120, 126. — *gynnerē*, 1231. — *lòverē*, 480, 905, 922, 1669, 1958, 2226, 2511; *lòverē*, 1537; *lovèrē*, 457, 1236. G. has *lòverē* in 456; but all the other MSS. have *ought* [ē] for *may*, which not only improves the metre of the verse, but also gives a better sense. — *ʒeverē*, 2228. Here also may be put (on account of its ending), *deuourere*, 1369. — *philosophre* (O.F. *philosophe*), 365 f, probably took on the ending *-re* through the influence of these nouns.

-shipe (A.S. *-scipe*, L<sup>a</sup>. *-scipe*, L<sup>b</sup>. *-sipe*): *felaueschepē*, 947 (all the MSS. agree); *felauschepē*, 965. — *worschepē*, 129; *worschepē*, 659, 1087; *worchepē*, 1443. — The examples here given are, of course, too few to warrant any definite conclusion in regard to Chaucer's practice.

- § 8. Anglo-Saxon feminine vowel-stems that have *-u* in the nominative end in *L. G. W.* in *-e* throughout the singular (except in the genitive).

The following list includes (i.) *ā(-ō)*-stems with short stem-syllable: *andswaru*, *caru*, *lagu*, *lufu*, *sacu*, *sceamu*, *talū*; (ii.) abstract nouns in *-u*, *-o*, corresponding to Gothic abstracts in *-ei* and usually indeclinable in the singular: *fyllu*, *hælu*, *hætu*; (iii.) feminine *u*-stems with short stem-syllable: *duru*.

*answēre* (A.S. *ondswaru*, *andswaru*, Durh. *ondsuere*, *acc.*, L<sup>a</sup>. *ændswere*, *ændsware*, *-swere*, *-sweore*, *ænsware*, *answare*, *enswere*, L<sup>b</sup>. *answere*, O. *anndsware*, *-swere*), 387.

*cāre* (A.S. *caru*, L., O. *care*), 2208 f (: *fare pp.*).

*dore* (A.S. *duru*; cf. *dor*, *n.* (cf. Zupitza, *Deutsche Literatur-Zeitung*, 1885, p. 610), L<sup>a</sup>. *dure*, *dore*, L<sup>b</sup>. *dore*, O. *dure*), 2143, 2677; *dorē*, 1718 (*followed by the caesura*).

*fille* (A.S. *fyllu*; but cf. Cosijn, *Altws. Gr.* II. § 19, p. 33), 817 f (: *stille adv.*).

*hele* (A.S. *hælu*; also *hæll*, *-e*, *f.*, see Cosijn, *Altws. Gr.* II, § 19; L. *hele*, L<sup>a</sup>. *hæle*, O. *hæle*), 1159 f (: *dele inf.*).

*hete* (A.S. *hætu*; also *hæte*, *-an*, *f.*; L. *hate*, O. *hæte*), 774 f (: *wete adj. pl.*).



lawe (A.S. lagu (cf. O. N. lög), *f.*; also lah, *n.* (?) and laga, *m.*; L. laȝe, L<sup>b</sup>. lawe, O. laȝhe), 256 f (: withdrawe *inf.*), 399; fadyr in lawē, 2272.

loue (A.S. lufu; also lufe, -an, *f.*, see Sievers, § 279, n. 1, Cosijn, *Altws. Gr.* II, §§ 33 and 14, Platt, *Anglia*, VI, 176; L<sup>a</sup>. lufe, L<sup>b</sup>. loue, O. lufe), 142 f, 158 f, 447 f, 1140 f, 1526 f, 2365 f (all : aboue *adv.*), 727 f (: I-shoue *pp.*), 1380 f (: shoue *pp.*); louē, 327, 453, 466, 481, 543, 667, 681, 742, 803, 862, 892, 921, 1040, 1079, 1187, 1379, 1385, 1387, 1581, 2227, 2235, 2264, 2455, 2492, 2521, 2561; loue, 23, 137, 599, 704, 748, 904, 2447.

In only two instances does *loue* seem to have a final -e within the line. Of these one is certainly incorrect and the other is doubtful. 128 is corrupt; all the other MSS. give a good line with *loue* as a monosyllable. 288 is very different in all the other MSS.; it is possible that *louē* of the G. version should be *loues*, pl. On *loue* in 1187, cf. Skeat, *L. G. W.*, p. xxxvi. It may be worthy of remark that in 1187 *loue* is neuter according to all the MSS. Ten Brink (*Spr. u. V.*, § 208) says: "*love* ist bei Chaucer männlichen Geschlechts"; perhaps this is true only when it is not *love* but the *God of Love* that is thought of.

sake (A.S. sacū, L., O. sake, *strife*), 100 f, 130 f, 1272 f, 1318 f, 1337 f.

Rhyme words.—awake *inf.* (1337), make *n.* (130), make *inf.* (100, 1272), take *inf.* (1318).

shame (A.S. sceamu, scamu, sceomu, L<sup>a</sup>. scome, sceome, scame, L<sup>b</sup>. same, seame, O. shame), 1813 f, 2069 f, 2388 f, 2586 f, 2702 f; schame, 300 f, 457 f, 478 f, 589 f; shame, 1835, 2332; shame, 1028, 2082; schame, 523.

Rhyme words.—blame *n.* (457), game *n.* (478, 2702), name *n.* (300, 589, 1813, 2069, 2388, 2586).

tale (A.S. talu, L., O. tale), 495, 789, 957, 1434, 1458, 2675; tale, 328, 2723; tale, 1921 (all the MSS. agree).

§ 9. Monosyllabic feminine nouns with long stem-syllable take in *L. G. W.* a final -e (perhaps derived from the oblique cases) throughout the singular, except in the genitive (cf. Child, § 16; ten Brink, § 207).

The following list includes: (i.) *ā*-stems,—*bōt*, *cest*, *healf*, *heall*, *help*, *hēord*, *lēaf*, *meare*, *mēd*, *rest*, *rōt* (O.N. *rōt*, *f.*), *sorh*,

*sáwol, spæc, stund, þrag, hwil, wund, geogoð* (originally an *i*-stem); (ii.) *jā*-stems, — *blīðs, hell, cæg, -nis, synn*; (iii.) *wā*-stems, — *mæd, riēw*; (iv.) *i*-stems, — *bén* (influenced by O.N. *bón*), *dæd, gecynd, gléd, nied, cwén, scæð, gesihð, tid, gift*; (v.) *myrgð, O.N. slægð, slæwð, tréowð, wræðð(ðo)*. *Routhe* is for convenience included in this section.

blys (A.S. *blīðs*, bliss, L., O. blisse), 493 f (: is), 504 f (: 3is).

bone (O.N. *bón*, *bén*, *f.*, A.S. *bén*, O. bene, L. bone), 1596 f (: to gone *ger.*), 2340 f (: sone *adv.*).

bote (A.S. *bót*, L., O. bote), 1076 f, 1992 f, 2710 f.

Rhyme words. — *sote adj.* (1076), light of fote (2710), at his herte rote (1992).

cheste (A.S. *cest*, *cist*, *cyst*, L<sup>a</sup>. *chæsten*, *cheste, dat.*, L<sup>b</sup>. *cheste, dat.*, P.Pl<sup>c</sup>. *cheste*), 498 f (: Alceste).

dede (A.S. *dæd*, *déd*, L. dede, O. dede, *dæd-bote*), 455 f, 625 f, 1262 f, 1556 f, 1707 f, 1824 f, 2138 f, 2238 f, 2324 f, 2542 f; deede, 861 f.

Rhyme words. — drede *n.* (455, 861), maydynhede *n.* (2324), nede *n.* (1707), lede *inf.* (625), rede *inf.* (1262, 1556, 2138, 2542), rede *1 s. pr. I.* (1824, 2238).

glede, (A.S. *gléd*, Gower *glede*, P.Pl. *glede*), 735.

halue (A.S. *healf*). Only the adjective occurs; cf. 177, 2167; half goddys, 373.

halle (A.S. *heall*, *hall*, L. halle), 1602 f (: with alle); halle, 1832.

helle (A.S. *hell*, L. helle, O. helle), 2 f (: telle *inf.*), 502; helle, 6, 504, 1104.

helpe (A.S. *help*, L. help, *nom.*, *helpe, dat.*, O. *hellpe*), 1616; *helpe*, 2432; *helpe*, 1627, 1987.

hirde (A.S. *héord*, L<sup>a</sup>. *heorde*, L<sup>b</sup>. *hierde*), 1212.

keye (A.S. *cæg*; also (rarely) *cæge, -an*, Pet. Chron. *keie, dat.*, P.Pl<sup>b</sup>. *keye*), 26 f (: aweye); *keye*, 2298.

kynde (A.S. *cynd, n.*, *gecynd, f.* (later *n.*); late A.S. *gecynde, n.*, and *gecyndu, -o, f.*, see Sievers, § 267 b. and n. 4; L. *icunde, cunde*, O. *kinde*), 178 f (: fynde *inf.*); *kynde*, 377, 2449. Here also may be put *mankynde*, 414 (: *I-fynde inf.*); for it was treated as if composed, not of *monn* and *cynn*, but of *monn* and (*ge*)*cynd*.

leue (A.S. léaf, L<sup>a</sup>. leue, læue, leaue, lefe, leaf, L<sup>b</sup>. leue, lefue, O. lefe), 1320 f ( : eue), 2281 f ( : leue *inf.*); leuë, 2137, 2300, 2475; leue, 769, 2162, 2283, 2621.

marke (A.S. mearc, L. marke), 784.

mede (A.S. méd, L., O. mede), 1662.

mede, medewe (A.S. mæd, méd; *gen.* mæde, mædwe; L. medewe, *dat.*); mede, 41 f, 47 f, 144 f; medewe, 104; medewe, 91, 107.

Rhyme words. — rede *adj. pl.* (41), sprede *inf.* (47, 144).

mynde (A.S. gemynd, *f.* and *n.*, O. minde), 18 f, 270 f, 946 f, 1366 f, 2717 f.

Rhyme words. — fynde *inf.* (18, 270, 946, 1366), un-kynde *adj. s.* (2717).

myrthe (A.S. myrgð, myrð, L. murhðe, murðe), 1241.

nede (A.S. nēd (also *n.*, cf. Cosijn, *Altus. Gr.* II, § 26), néd, néad, néod, L<sup>a</sup>. ned, neod, neode, L<sup>b</sup>. neod, neode, O. ned, *acc.* nede), 1706 ( : dede *n.*); nede, 1488.

-nesse, *termination* (A.S. -nes, -nis, -nys, L., O., P.Pl. -nesse) :

besynesse, 412 f, 1722 f. — clenness, 297 f. — derkness, 95. — falseness, 463, falseness, 1671. — fayrness, 1072 f, 1674 f. — gentilnes, 1404 f. — gladness, 1101 f, 1231. — goodness, 512 f, 527 f, 1040 f, 1054 f; goodnes, 268 f; goodness, 479, 508, 1473, 1493; goodness, 534. — graciousness, 1675 f. — hardynesse, 892 f. — holynesse, 296 f. — idilnesse, 1723. — kyndēnesse, 1664 f. — liknesse, 1142. — lustynes, 1405 f. — meknesse, 204. — onstedfastnesse, 526 f. — semelynesse, 1041 f. — stedfastnesse, 1687 f, 2123 f. — tendirnesse, 2280. — wokedenes, 269 f. — werynesse, 2182, 2429. — wildyrnesse, 970 f. — witenesse, 515 f. — worthyness, 2537.

As will be observed, there is only one case of the final -e of the termination -nesse sounded in the interior of the verse.

Rhyme words. — Nouns in -nesse rhyme principally with one another, but the following rhymes also occur : Boëce (412), gesse, 1 *s. pr. I.* (892, 1072, 1664), Lucesse (1687), duchesse (2123), hunteresse (970).

queene (A.S. cwén, cwæn; also cwēne, -an, cf. Cosijn, *Altus. Gr.* II, § 26; L<sup>a</sup>. quen, quene, L<sup>b</sup>. cwean, cweane, cwene, O. cwen), 228 f ( : grene *adj.*), 317 f ( : sene *adj.*), 1035 f ( : sene *ger.*),



1191 f ( : kene *adj.*), 1395 f ( : isene *adj.*); queen[ē], 582; quien, 1466 f ( : shene *adj.*); quien[ē], 1189; quene, 145 f, 173 f ( : grene *adj.*), 695 f ( : sene *adj.*); quenē, 1109; queenē, 499, 607, 1053, 1164; quene, 422, 1126; qene (*altered from caue*), 2371; queen (+ vowel), 408, 1143, 1146, 2368; quien (+ vowel), 1222; quyen (+ vowel), 1057, 1135, 1150. But often the final *e* is apocopated: queenē, 523; queen (+ cons.), 654, 1004, 1210, 1547; 993 f ( : ben *pl. pr. I.*); quien (+ cons.), 707; 1283 f ( : been *pp.*), 1306 f ( : fleen *inf.*), 2432 f ( : bien *inf.*); quen (+ cons.), 1309; quyen (+ cons.), 1061.

reste (A.S. rest, ræst, L<sup>a</sup>. reste, *dat.*, L<sup>b</sup>. raste, *dat.*, O. resste), 52 f, 94 f, 507 f, 1112 f, 2468 f, 2668 f; 1164, 1782; onreste, 1339 f.

Rhyme words. — Alceste (507), leste *pt. I.* (2468), laste *pr.*

S. (1339, 2668), leste *pt. S.?* or *I.?* (1112), weste *inf.* (52, 94).

rewē (A.S. ráw, ráw, A.R. a rewē, P.Pl<sup>c</sup>. rewē, by rewē), 285 ( : a fewē) *in* on a rewē.

rote (O.N. rót, *f.*; A.S. rót (Lchd. I, 378), L<sup>a</sup>. rote (*dat. pl.?*), L<sup>b</sup>. rotes, *pl.*, O. rote), 1993 f, 2613 f.

Rhyme words. — bote *n.* (1993), sote *adj.* (2613).

routhe (not in A.S.; formed from the verb reouwen, A.S. hréowan, on the analogy of other abstract nouns in *-th*; cf. O.N. hrygð, hryggva; L<sup>a</sup>. reoðe, reouðe, L<sup>b</sup>. roupe), 286 f, 669 f, 799 f, 1982 f (all : trouthe *n.*), 1567 f ( : ontrouthe *n.*); routhe, 1034, 1063, 1249, 1257, 1311, 2077, 2200; reuthe, 1345.

schede [other MSS. read schethe] (A.S. scēað, scæð, L<sup>a</sup>. scaðe, scæðe, L<sup>b</sup>. scape, sepe, *dat.*, O. shæpe, *dat.*), 888 f. ( : dede = *death*).

syghte (A.S. gesihð, L<sup>a</sup>. siht, *nom.*, sehte, isihðe, sihþeðe, *dat.*, L<sup>b</sup>. seht, *nom.*, sihte, *dat.*, O. sihhþe), 1429 f ( : bryghte *adv.*), 2275 f ( : myghte *pt.*).

synne (A.S. synn, L. sunne, *acc.*, O. sinne), 2200 f ( : inne); synnē, 2199.

sleyghte (O.N. slægð, slægð; not in A.S.; L<sup>b</sup>. slehþe, *dat.*, sleahþe, *nom.*, sleþþe, P.Pl<sup>b</sup>. sleighte, <sup>c</sup> sleithe), 734, 931; slyghte, 2084; sleyste, 1650.



slouthe (A.S. slæwð, L<sup>a</sup>. slaupe, *dat.*, P.Pl<sup>a</sup>. sleuþthe, <sup>b</sup> sleuthe), 1722.

sorwe (A.S. sorg, sorh, L<sup>a</sup>. sorhþe, sorþe, L<sup>b</sup>. sorewe, sorwe, sorþwe, O. sorrþhe), 1203 f, 1231 f (: morwe); sorwë, 946, 1248, 2382; sorwe, 1919, 2374, 2558.

soulë (A.S. sáwol, L. saule, O. sawle), 1806; soule, 1339.

speche (A.S. spræc, spréc, L.W.S. spæc, spéc, L. spæche, speche, O. spæche), 1627 f (: be-seche *r s. pr. I.*); spechë, 1704; speche, 1606, 1084.

stounde (A.S. stund, L. stunde, O. stunnð), 949 f, 2376 f (: founde *pp.*).

throwe (A.S. þrág, L<sup>a</sup>. þrowe, O. þraþhe), 866 f (: knowe *inf.*), 1286 f (: overblowe *pp.*).

tyde (A.S. tíd, L. tide, *dat.*, O. tid), 304 f (: ouyde), 770 f (: éspiede *pt. S.*), 783 f (: wide *adj.*), 2010 (: hyde *inf.*).

trouthe (A.S. tréowð, L. treouðe, O. trowwþe), 287 f, 668 f, 798 f, 1983 f (: routhe); truthë, 778; treuthë, 2466; trouthe, 221, 462, 1041, 1255, 1374, 2119, 2586; trouth (+ in), 214. on-trouthe, 1566 f (: routhe), 1677.

while (A.S. hwíl, L<sup>a</sup>. while, L<sup>ab</sup>. wile, O. wil, while), 417 f, 1003 f, 1571 f, 2227 f, 2551 f; whilë, 2391.

Rhyme words.—Cecile (417), Virgile (1003), begyle *inf.* (1571, 2227), begile *pl. pr. I.* (2551).

wounde (A.S. wund, L., O. wunde, *obl.*), 873 f (: on the ground); woundë, 893; wounde, 851.

wrethë (A.S. wráð, wráð (Leo), wráð(ð)o, L. wraððe, L<sup>b</sup>. wreppe, O. wraþþe), 448.

þifte (A.S. gift, L<sup>a</sup>. ȝeue, L<sup>b</sup>. ȝeft, ȝift), 441.

ȝouthe (A.S. geoguð, L<sup>a</sup>. ȝuȝeðe), 2350 f (: couthe, *3 s. pt. I.*); ȝouthë, 1674.

## § 10. Nouns in -yng, -ynge.

I. The following list includes such nouns (including "gerunds") in -ynge as rhyme with an infinitive in *L.G.W.*

buryinge, 698 (: styng). — compleynyng, 1357 (: syng). — coueytynge, 1756 (: syng).

II. Here follow all the other cases of nouns in -ynge in rhyme. Where no note is added, the rhyme word is another noun in

-yngē; an asterisk indicates that the rhyme word is a present participle (or participial adjective) in -yngē.

arguynge, 465. — berynge, \*2553. — compleynyngē, 2218 (: thyngē *nom. s.*). — comyng, 1592 (: kyng); homcomyng, 2100 (: thyng). — doinge, 2232 (: thyngē *acc. s.*), \*1267. — dwellyng, 2142. — entryng, 2143. — gouernyng, 581, 1400 (: kyng). — konnyng, 398. — knowynge, 2156 (: syngē *pl. pr. I.*). — lyuyngē, 535. — louynge, 534. — makyng, 399. — menynge, 464. — pleyng, 1469 (: kyng). — rehersyng, 1185. — sarmounyng, 1184. — scarmuchyng, 1910 (: kyng). — slepyngē, \*1333. — ymagynyng, 331 (: thyng).

III. Nouns in -yng, -yngē, before consonants.

axyngē, 239. — huntyngē, 1211; huntyng, 1191. — lokyngē, 172. — makyngē, 62. — metyngē, 784. — rēpentyngē, 133. — wowyng, 1553. — wrytyngē, 532.

IV. Before vowels or *h*- (before a vowel, unless otherwise noted).

betraysyngē, 2460. — biddyng, 837 (+ hath). — bledyng, 849. — buryngē, 1831 (the last two syllables are slurred). — clothyng, 2355. — compleynyngē, 1971. — dawēnyng, 1188; dawȳnyng, 2185. — engendryngē, 414. — èxilyngē, 1680. — feynyngē, 1556. — fortheryng, 69. — leuyngē, 475 (Fx. has lovyng, — the correct reading). — louynge, 428, 1662. — preysyng, 129; preysyngē, 404. — reclaymyng, 1371. — strangelyngē, 807. — techyngē, 2146. weddyngē, 616, 2473; wedyng, 2250. In 2250 *wedyng* is an abstract noun; in 616, and 2473, concrete.

morwyngē, 1483, should be morwenyng, as in Fx. and A28.

§ 11. The following feminine nouns with long stem-syllables do not take *-e* in *L. G. W.*:

(i.) *ā*-stems, — *bród*, *foreweard*; (ii.) *jā*-stems, — *æx*; (iii.) *i*-stems, — *brýd*, *hæfen*, *miht*, *wiht*, *weorold*; (iv.) consonant stems, — *bóc*, *niht*.

For other feminine nouns which in *L. G. W.* sometimes or always lack final *-e*, cf. *answere*, *dore*, *loue*, *tale*, § 8; *blys*, *helpe*, *-nesse*, *queene*, § 9; nouns in -yngē, § 10; and *hand*, § 13.

**ax** (A.S. *æx*, *eax*, *æcs*, *æsc*, *acas*; also *acase*, *-an*, *axe*, *-an*; L<sup>a</sup>. *æx*, *eax*, L<sup>b</sup>. *ax*, *hax*; O. *axe*), 2000 (+ vowel); *polax*, 642 (+ cons.)

bok (A.S. bōc, L. boc, O. boc), 264 f (: forsok, 3 s. *pt. I.*); 348, 1608 (+ vowel); 405, 1022 (+ cons.).

brod (A.S. bród, O. and N. brod, G. and E. brod), 121 (: good *adj. s.*).

bryd (A.S. brýd, L. brude, burde, O. brid), 2672 (+ vowel); 2622 (+ cons.).

forward (A.S. foreweard, also forewarde, *Chr.* 1094; L. forward, foreward, -e), 2500 (+ cons.).

hauene (A.S. hæfen; also hæfene, -an; L. hauene), 963; hauene, 2552.

myght (A.S. mi(e)ht, meaht, L. mihte, O. mihht, mihhte), 1801 f (: knyght), 2132 f (: ryght *n.*), 2326 f (: ryght *adj. s.*); 1796, 2651 (+ cons.); mygh, 1067 f (: knyght), 1623 (+ cons.).

nyght (A.S. ni(e)ht, neht, neaht; L. niht, O. nihht), 779, 834, 1295, 1640, 2622, 2678; nygh, 335; a nyght, 1475 f (: wight *n.*); 1292 (+ vowel); 1414, 1643 (+ cons.); at nyght, 1393 f (: ryght *n.*), 1637 f (: knyght); 796 (+ cons.); in a nyght, 1781 (+ cons.); in the nyght, 1543 f (: knyght); in the day or nygh, 685 f (: knyght); of the nyght, 95 (+ vowel); on a nyght, 1162 f (: lyght *n.*); to nyght, 1710 (+ cons.); be nyghte, 1119 f (: weyghte *n. dat.*), 838 f (myghte 3 s. *pr. S.*), 1289 f (: dyghte *inf.*), 1968 f (: hyghte 3 s. *pt. I.*), 2154 f (: dyghte 3 s. *pt. I.*); be nyghtē, 2066 (+ cons.); by myghte, 2419. Cf. *fortenycht*, § 43.

*Be nyghte* is the only phrase in which *nyght* has a final -e; in 2066 the only way to avoid reading *be nyghtē* is to make *spirit* dissyllabic, which gives a very harsh verse.

wight (A.S. wiht, wuht, *f.* and *n.*, Sievers, § 267, n. 3; L. wiht, whit, O. wihht, P.Pl<sup>b</sup>. wyght, P.Pl<sup>c</sup>. wight, wiht, wiȝt), 1474 f (: a nyght), 2042 f (: eye syght); 1477, 1782, 1783, 2134, 2214, 2677.

world (A.S. woruld, W.S. weorold; L. weorlde, -e, weoreld, weoruld, worlde, world, -e, worle, O. weorelde), 150, 176, 192, 373, 587, 602, 1013, 1044, 2229, 2236; worl, 1028.

§ 12. Apocope of A.S. -n in nouns is found in *L. G. W.* in the following words:

clewe (A.S. cliwen, cliowen; Sweet gives cléowe; Ettm., p. 393, cliwe, -an; O. and N. cle(o)we), 2140, 2148; ciewe, 2016.



eue (A.S. *æfen*, *éfen*, *n.* and *m.*, L<sup>a</sup>. *æuen*, L<sup>b</sup>. *heue*, O. *efenn*), at eve, 1321 f (: *leue n.*); *euëtyde*, 770.

game (A.S. *gomen*, *gamen*, L. *gomen*, *gamen*, *game*), 478 f (: *schame*), 2702 f (: *shame*); *game*, 33.

kynrede (A.S. *cyn(n)*, *n.*, *-ræden*, *f.*, cf. *folc-ræden*, *fréond-ræden*, *etc.*, P.Pl<sup>b</sup>. *kynrede*), 2094 f (: *for drede n.*).

mayde (A.S. *mægden*, L.W.S. *mæden*, *n.*, L. *maiden*, *maide*, O. *maȝden*, P.Pl. *mayden*, *mayde*), 487 f (: *seyde 3 s. pt. I.*), 1548 f (: *sayde 3 s. pt. I.*); *maydē*, 2532; *mayde*, 2690; *miade*, 725 (+ *caesura*; *spelling corrected*); *maydyn*, 429.

morwe (A.S. *margen*, *morgen*, L. *morȝen*, *morȝe*, *morwe*, P.Pl. *morwe*, *morwen*), 2104 f (: *to borwe n.*); 49, 1202, 1230, 1645, 1757, 2111; *morwe*, 54, 671 (+ *caesura*).

§ 13. *Hand* (A.S. *hond*, *fem. u-stem*). Cf. also *myght*, § 11.

*hand* (A.S. *hond*, *hand*, *f.*, L. *hond*, *hand*, *dat. -e*, O. *hand*, *wipp hand*, *hande*), 890 (*nom.*, + *cons.*); in *his ryght hand*, 942 (+ *vowel*); into *his hand*, 1282 (+ *cons.*); in *his hond*, 145, 2173 (+ *vowel*); *be the hond*, 173 (+ *he*); in *hande*, 166, 972.

§ 14. The following masculine and neuter nouns which in Anglo-Saxon end in a consonant in the nominative, sometimes or always take an *-e* in one or more cases in *L. G. W.* :

- (i.) masculine *o*-stems, — *borh*, *botm*, *deað*, *fær* (*fēr*), *græf* (*graf*), *-hād*, *hēap*, *heofon*, *ord*, *scrift*, *slēp*, *stefn*, *strond*, *tún*, *weg*;
- (ii.) neuter *o*-stems, — *bord*, *fȳr*, *gæt* (*geat*), *gēar* (*gēr*), *gód*, *hors*, *hús*, *líf*, *scip*, *sóð*, *tempel*, *wápen*, *wíf*, *wíl*;
- (iii.) masculine *jo*-stems, — *brymm*;
- (iv.) neuter *jo*-stems, — *bed* (*d*), *híew*, *scrín* (?) ;
- (v.) neuter *wo*-stems, — *cnéo* (*w*) ;
- (vi.) masculine *i*-stems, — *flyht*, *giest*;
- (vii.) neuter *i*-stems, — *gefēr*, (*ge*)*wiht*;
- (viii.) masculine consonant-stem, — *fót*.

It is impossible at present to make a final classification of the various kinds of *-e*'s here represented; that cannot be done until all the material has been collected. The word *ȝate*, for example, seems in the *Legend of Good Women* to have a final *-e* only in the phrase *at the ȝate*, but the *Troilus* shows that it was dissyllabic even in the accusative. On the other hand, in the *Troilus* there are no instances of *slep* and *wyf* with final *-e*, whereas the *Legend* has *a slepe*, and *to wyve*. The following classification is, therefore, only temporary :

(a) Petrified phrases (cf. Kluge in Paul's *Grundriss*, I, 900). These are the phrases which have given rise to the supposition that the regular ending of the dative in Chaucer is *-e*. An examination of the facts, however, will show that this is not true. The dative ending was preserved in certain phrases which were transmitted and used as phrases, the force of the dative as such being no longer felt. This will appear from a comparison of such phrases as *a beddē, to beddē, over bordē, to dethē, for ferē, a ferē (fyrē), to hepe, a lyuē, a slepe, to wyuē, to the brymmē*, and perhaps *in al his lyuē* (which were probably used without analysis, as *abed, afire, alive, asleep* still are) with such looser groups as *in myn bed, unto his deth, out of the fuyr (fyr), upon thyn lyf, in myn slep*. Cf. *with childe*, § 18.

(b) To *a* may belong *to the flyghte, in fere* (or *i ferē*), and *lyght of fote*; but *gefēr* may have been influenced by *gefēra*, and the explanation of the *-e* in *flyghte* and *fote* may need to be sought still further. It seems, however, pretty certain that *in honde* (cf. § 13) and *be nyghte* (cf. § 11) were influenced by these petrified phrases and that the misunderstanding of *aswounē* as a preposition and noun is due to them alone (cf. § 15).

(c) In the following words the *-e* is inorganic, and sometimes incapable of explanation: *grave, hewe, orde, schrifte, schrine, stronde, weye* (but also *wey*). So also in the suffix *-hede* (but also *-hed*, and *-hod*). In *boteme* (dissyllabic), *hevene, steuene*, it is difficult to decide whether the ultimate or the penultimate *-e* is to be sounded. Cf. *epistelle*. In *to borwe* the *-e* is probably due to the vocalization of the final *-h* of *borh*, cf. *sorwe* (§ 9).

bedde (A.S. *bed(d)*, *n.*, L. *bed*, *dat.* *bedde*, O. *bed*, *i min bedd*, *o bedde*); *a bedde*, 2676 f (: *spedde 3 s. pt. I.*); *to bedde*, 1644 f, 2622 f (: *spedde 3 s. pt. I.*); *to beddē* (+ *cons.*), 1973, 2656.

*bed*: (i.) 2211 (*voc.*; + *cons.*), 1787 (*acc.*; + *cons.*); (ii.) *on myn b.*, 101 f (: *hid pp.*), *in myn* (*thyn, hire, the*) *bed*, 46 (+ *cons.*), 1808 (+ *vowel*), 1292 (+ *cons.*), 2186 (+ *vowel*), *to hire b.*, 2210 (+ *cons.*).

*borde* (A.S. *bord*, *n.*, L. *bord*, *dat.* *borde*), *ouerborde*, 644 f (: *orde n.*).

*borwe* (A.S. *borh*, *m.*, L. *borh*), *to borwe*, 2105 f (: *to morwe*).

boteme (A.S. botm, *m.*), 1961 : Doun in the boteme dyrk & wondyr lowe.

brymme (A.S. brymm, *m.* (B.-S.), brymme, *m.* (Somner, Ettm., Sweet), cf. also Skeat, Sheldon, and Murray, s.v.), to the brymme, 2451 f ( : sweme, *inf.*).

childe, see § 18.

[dethe] (A.S. déað, *m.*, L. deað, deð, *dat.* deape, deðe, etc., O. dæp, *dat.* dæp, dæpe) ; only in the phrase, *don to dede*, 889 f ( : schede = *sheath* ; all the other MSS. read *dethe*, *shethe*, with slight variations of spelling).

*deth* is the form everywhere else, whether before vowels or consonants ; so even in *to the deth*, — dampnede to the deth, 2030 f ( : breth *n.*) ; to the deth he almost was I-drevyn, 2430. Other phrases are, — almost at the deth, 2436 f ( : breth *n.*) ; is lad unto his deth, 2144 f ( : geth 3 *s. pr. I.*) ; drede of deth, 1814 f ( : breth *n.*) ; 2685 ; of (his, thyn) deth, 395, 598, 895 ; afftyr the (his, myn) deth, 580, 934, 2067 ; from the deth, 899 ; aȝens his deth, 1356 ; with-outyn deth, 1616 ; saue (= *except*) the deth. As subj., 2064, 2065, 2485 ; as obj., 692 f ( : breth *n.*), 700, 704. In *the deth of Blaunche the duchesse*, 406, the form is of course not subject to variation.

epistelle (A.S. epistol, pistol, *m.*), 305 (only in A-text), is perh. error for *epistles* (so Skeat).

fere (A.S. gefér, *n.*, perhaps influenced by geféra, *m.*, or even confused with it ; L<sup>a</sup>. ifere, iueore), in fere, 217 f ( : chere *n.*) ; in feere, 1643 f ( : here *adv.*) ; In feere, 1828 f ( : cleere *adj. pl. post.*). Cf. *fere*, § 2.

fere (A.S. fæ̃r, fér, *m.*), for fere (+ *cons.*), 2317, 2332 ; for fer (+ *vowel*), 1814.

fere (A.S. fýr, *n.*, L. fur, *dat.* -e, O. fir), a fere, 2493 f ( : syre).

Elsewhere without final -e : out of the fuyr (+ *vowel*), 2612 ; vpon the fir (+ *vowel*), 1350 ; with heuenys fer (+ *cons.*), 1221 ; *nom.*, — fyr, 735 f, 1204 f, fyer, 1156 f, fer, 1751 f ; *acc.*, — fyr, 1347, fer, 1433.

Rhyme words. — desyr *n.* (735, 1156, 1751), wyr *n.* (1204), syre *n.* (2493).

flyghte (A.S. flyht, L<sup>a</sup>. fluht, *dat.* -e, L<sup>b</sup>. fliht, *dat.* -e, O. flihht), to the flyght[e], 652 f ( : myght[e] *pl. pt. I.*).



fote (A.S. fót, L. fot, *dat.* -e, O. fot, o fot, unnderr fot, wip̃p fote),  
lyght of fote, 2711 f (: bote); *but* with dredful fot sche, 811.

geste (A.S. giest, gæst, *m.*), 1158.

gód (A.S. gód), see § 18.

grauē (A.S. græf, graf, *m., n.,* or O.N. grōf, *f.* (Sweet)), 903, a doubtful verse; G. *has* That in o graue that we motyn lye; Fx. Tn. Th. Bod. A28. omit *that* before *we*; Tr. Ag. substitute *i-fere* for *that*; S. Ff. omit *that* and insert *bothe* after *motyn*; Pep. retains *pat*, but substitutes *to-geder* for *motyn* (the variant spellings of *grauē*, *motyn*, *lye* are disregarded); in that graue, 680. -hede (suffix, A.S. hād, *m.*). The only instance of final -e in such words in *L. G. W.* is: maydynhede, 2325 f (: dede *n.*). The other examples of -hed are: maydynhed, 294 f (: wedewehed *n.*); wedewehed, 295 f; wilfulhed, 355. The form -hod occurs: wifhod, 535, 1687, 2269, 2587; wyfhod, 207, 691; womanhod, 1041.

hepe (A.S. héap, *m.*, L. hæp, hep, *dat.* -e), to hepe, 2009 f (: lepe *inf.*).

heuene (A.S. heofon, *m.*, also L.W.S. heofone, *f.* Bright, s.v., L. heouene, heofne, O. heoffne, heffne), *nom.*, 1218 f; in heuene, 2329 f; to the ferste heuene, 2236 f; dissyllabic before a consonant, 2596 (*nom.*); heuene, 2, 6 (in h.), 1039 (*acc.*); Undyr the cope of heue that is aboue, 1527.

Rhyme words. — steuene *n.* (1218, 2329), nemene = neuene *pl. pr. I.* (2236).

hewe (A.S. héow, *n.*, W.S. híf(e)w; cf. Sievers, § 250, n. 3, Sweet, 1789; L. heowe, O. hew, inn hewe), *nom.*, 1761 f; *acc.*, 162 f; frosch of hewe, 57 f; hewe, 1159; hew (+ vowel), 1748, 2649.

Rhyme word. — newe *adj.*

hors (A.S. hors, *n.*, L. hors, an horse, to horse), 932 (+ vowel); to hors, 1193 (+ vowel).

house (A.S. hús, *n.*), see § 18.

kne (A.S. cnéo(w), *n.*), see § 16.

lyue (A.S. lif, *n.*, L. lif, on liue, bi life, bi liue, O. lif, *dat.* lif, -e), a lyue, 1792 f (: ryue *inf.*); in al his lyue, 424 f (: blyue *adv.*); in al hese lyue, 1099 f (: describe *inf.*).

lyf, *nom.*, † 1239 f, 1700 f; *acc.*, † 1246 f, 1323 f, 1541 f, 2001 f, 2088 f, 2595 f, 2698 f, 880, 2278; *phrases*: made the lyf also of Seint Cecile, 416; al hire lyf, 1576 f (*acc. of time*); after hire lyf, 509 f; fro his lyf, 2693 f; in his lyf, 2572 f; the keye of al myn hertis lyf, 2298 f; vpon thyn lyf, 538 f.

In the following the *-e* is probably not to be pronounced:

But he schal makyn as ȝe wele deuyse

Of wemen trewe in louynge al here lyue

Wher so ȝe wele of maydyn or of wyue. — 427-9.

Rhyme words. — knyf *n.* (2001, 2595, 2693), wif *n.* (509, 538, 1323, 1541, 1576, 1700, 2698), wyf *n.* (1239, 1246, 2088, 2298, 2572).

orde (A.S. ord, *m.*, L. O. ord, A.R., O. & N., *dat.* orde), vpon his speris orde, 645 f (: over borde).

schryfte (A.S. scrift, *m.*, L. scrift, *dat.* -e, O. shrifte), *nom.*, 745 f (: clyfte *n.*).

schryne (A.S. scrin, *n.*), *acc.*, 672 f (: fyne *adj. pl. post.*); schryne, *acc.*, 675.

shepe (A.S. scip, *n.*), to shepe, cf. § 18.

slepe (A.S. slæp, *m.*, L<sup>a</sup>. on slæpe, L<sup>b</sup>. a-slepe, O. slæp, o slæpe), a slepe, 537 f, 2678 f; a slepē, 2171, 2175; a slepe, 531; a slepē, 103.

slep : of (= *from*) slep (+ *vowel*), 544; in myn slep (+ *cons.*), 1171, 1296; with (= *by*) slep (+ *cons.*), 2182.

Rhyme words. — kepe *inf.* (537), wepe *inf.* (2678).

sothe (A.S. sōð), for sothe, cf. § 18.

steuene (A.S. stefn, stemn, *m.*, L<sup>a</sup>. stefne, L<sup>b</sup>. stemne, O. steffne), 1218 f, 2329 f (: heuene).

stronde (A.S. strond, strand, L<sup>a</sup>. strond, *dat.* stronde, L<sup>b</sup>. stronde, O. o þe strande, upp o þe strande), to the strondē, 2189, is perhaps doubtful; the verse reads in all the best MSS. :

And to the stronde barefot faste she went[e].

If *faste* is dissyllabic (as usually, but cf. 2487), the final *-e* of *stronde* is not sounded; but this makes the verse harsh. The allowance of an extra syllable before the cæsura gives no help here.



on the stronde, 2205 ; endëlong the stronde, 1498 f ( : stonde *inf.*).

temple (A.S. tempel, *n.*), 1019, 1024, 1052 ; -e, 1016, 1036, 1270, 2376.

[tounē] (A.S. tún, *m.*), see § 18.

wepnē (A.S. wæpen, *n.*), *acc.*, 2010 ; wepenē, *acc.*, 1994 ; wepne, *nom.*, 2140.

weye (A.S. weg, *m.*, L<sup>a</sup>. wæi, wai, wei, weie, L<sup>b</sup>. wai, way ; *dat.* L<sup>a</sup>. waie, waiȝe, etc., L<sup>b</sup>. weie, waye, O. weȝe), by ony weye, 483 f ( : preye *inf.*) ; in hire weye, 1496 f ( : pleye *inf.*). G. has *weyē* in 1777, but the line is probably corrupt ; Tr. B. A12. insert *then* after *weye*, Fx. S. insert *than* (= then), Tn. Th. read *that he hath*, Ag. A 28. have : And all alone his way he hath I-nome. — weye, in his w., 826 ; by the w., 945 ; *acc.*, 2017, 2206, 2481. weye, in his w., 1484 ; *acc.*, 822, 1018, 2463. wey, *acc.*, 2174 f ( : lay 3 s. *pt.* L), 485 ; a twenty deuelewey, 2177. furlongwey, 165, 233 ; furlongweye, 841.

weyghte (A.S. gewiht, *n.*, also gewihtē, *n.* (Sweet, 896), L<sup>a</sup>. wiht (+ *vowel*), G. & E. wiȝte), of large weyghte, 1118 f ( : be nyghte). wile (A.S. wīl, *or* wīle, *n.*), 1439 f ( : yle *n.*).

wyue (A.S. wīf, *n.*, L<sup>a</sup>. wīf, wīue, L<sup>b</sup>. wīf, wīfue, L<sup>a</sup>. to wife, L<sup>b</sup>. to wīfue, O. wīf, to wife), to wyue, 1304, 1319 ; of (= *concerning*) wyue, 429 f ( : al here lyue).

wīf, *nom.*, 1322 f, 1701 f, 2699 f, 615 (+ *vowel*), 663 (+ *cons.*) ; *acc.*, 594 f, 1540 f, 2152 (+ *vowel*) ; of this wīf, 508 f, 539 f ; as for his wīf, 1577 f.

Rhyme words. — stryf *n.* (594), lyf *n.* (*the rest*).

ȝote (A.S. gæt, W.S. geat, *n.*, L. ȝæt, ȝet, ȝæte, ȝate, O. ȝate), at the ȝotē (+ *cons.*).

ȝere (A.S. gēar, gār, gēr, *n.*, L. ȝer, *dat.* -e, O. ȝer), in ȝer be ȝere, 471 f ( : here *adv.*) ; ȝer be ȝer, 1958 f ( : matyr) ; but also fro ȝer to ȝer (+ *vowel*), 1926, from ȝer to ȝer (+ *cons.*), 1941.

§ 15. The following nouns (chiefly Germanic), for which no corresponding Anglo-Saxon etymons can be cited, sometimes or always end in *L. G. W.* in -e :

(A) Suspicious or uncertified Anglo-Saxon words, — *clyfte* (see the word), *mone* (A.S. \* mán, inferred from *mānan*). (B)

Words from Old Norse : (i.) masculine *n*-stems, — *banke*, *bole* (but cf. A.S. *bulluc*), *ffelawe* (but cf. A.S. *fēolaga*, itself from O.N.) ; (ii.) feminine *n*-stem, — *scherte* ; (iii.) neuter *n*-stem, — *window* ; (iv.) neuter *o*-stem, — *lofte*. (C) Probable Middle English formations from Anglo-Saxon words, — *drede*, *hede*. (D) Borrowed from Middle Low German, — *myte*. (E) Miscellaneous words of more or less doubtful etymology, — *bente*, *cog*, *curre*, *gonne*, *haste*, *mase*, *swolw*, *wer*.

*banke* (cf. O.N. *bakki*. Sweet gives a form *banki* ; but when *-kk-* was still *-nk-*, *-i* must have been *-e*), 1471.

*bente* (cf. A.S. *beonet*, *m.*, which seems not to be the same word, see Mätzner and Murray, s.v.), 234 f ( : *mente*, *pl. pr. I.*).

[*bolē*] (cf. O.N. *boli* ; but A.S. *bulluc*, or *bulluca* (see B.-S., Sweet, Murray, Etm., B.-T., s.v.) seems to point to some A.S. etymon for *bull*, and there is difficulty in the derivation of Modern English *bull* from *bole*, cf. Murray, s.v.), 1437 (+ *vowel*) ; but metre and 1432 require *boles*, the reading of the other MSS.

*bone* (O.N. *bón*, *bœn* ; cf. A.S. *bén*), see § 9.

*clyfte* (usually referred to some unknown Scandinavian source, cf. Skeat, s.v. *cleft*. Sweet gives *ge-clyfte* as an A.S. noun with a reference to the Boulogne Glosses, where *geclyfte* translates the adj. *sectilem*. The exact reference is Prud., *Peri steph.*, x, 147. On the basis of this adj. may we not restore a noun \* *clyft*, *f.*? Cf. also Murray, s.v. *cleft*), 744 f ( : *schryfte*) ; *clyftē*, 740 ; *clyft[ē]*, 746 ; *clyft* (+ *vowel*), 776.

*cog* (cf. M.L.G. *kogge*, O.F. *cogue*, see Murray, s.v.) 1481 ; *Sel.* is the only other MS. that spells this word without the final *-ge*. *curre* (cf. Swed. *kurre*, O.D. *korre*), 382.

*drede* (M.E. *dreden*, *vb.* ; L<sup>a</sup>. *dred*, *drede*, L<sup>b</sup>. *drede*, P.Pl. *dre(e)de*), 454 f, 860 f, 2020 f, 2095 f, 2216 f ; *dred[ē]*, 1422 ; *drede*, 1814, 2685 ; *dred* (+ *vowel*), 183, 664, 2586 ; *but drede*, 854, 1728.

Rhyme words. — *de(e)de n.* (454, 860), *kynrede n.* (2095), *lede inf.* (2020), *rede inf.* (2216).

*ffelawe* (A.S. *fēolaga*, *m.*, *Chron.*, ed. Plummer, p. 152 ; from O.N. *fēlagi*, *m.*), 895.

*gonne* (Celtic ? cf. Sheldon, s.v. *gun*), 636 f ( : *sunne n.*).

*hastē* (cf. Dutch *haast*, O. Fris. *hast*, Dan. Sw. *hast* ; *hæst* seems

secured in A.S. by *Rid.* 16, 28 ; cf. also *hæstne hād, Bēow.* 1336, *hæste, adv.*), 794.

hede (cf. O.Fris. *hûde, hôde*, O.H.G. *huota* ; P.Pl<sup>b</sup>. *hede*), 1264 ; *hed*, (+ *vowel*) 343, 1504, (+ *cons.*) 814, 2633.

husbonde (A.S. *húsbunda*, -*banda* ; from O.N. *húsbóndi*), cf. § 1.  
lofte (A.S. on *lofte* (Napier, *M. L. N.*, V, 278, Kluge, Paul's *Grundriss*, I, 786) ; from O. Norw., O. Icel. *loft, n.*, later Icel. *lopt*), 2709 f ( : *softe, adv.*).

mase (cf. O.N. *masast, vb.*, A.S. *amasod, pp.*), 2014.

myte (M.L.G. *mite*, M.D. *mijte* ; coincides in form with A. S.), cf. § 3.

mone (A.S. \* *mán*, cf. *mænan, vb.* ; O. & N., P.Pl<sup>c</sup>. *mone*), 1799 f, 2379 f ; *mone*, 1169.

Rhyme word. — alone.

scherte (A.S. *scyrte, f.* ; from O.N. *skyrta, f.* ; L. *scurte*, P.Pl<sup>c</sup>. *sherte*), 390 f ; *sherte*, 2629 f.

Rhyme word. — *herte n.*

swolw (cf. M.D. *swelgh*, M.L.G. *swelch*, O.N. *svelgr*, A.S. *swelgan*, *sweolgan*), 1104 (+ *vowel*).

thral (A.S. *þræl* ; cf. O.N. *þræll*), cf. § 18.

wawë (cf. O.N. *vagr. m.*), *dat.*, 2416.

wer (cf. Scotch *weir*, and see Skeat, *Minor Poems, Glossary*), 2686 f ( : *ther adv.*) : G. has *this awer*, but *swich a wer* (the reading of Fx. Tr. Th. and B.) is certainly correct.

window (O.N. *vindauga* ; P.Pl. *windowe*), (+ *vowel*) 1784, (+ *cons.*) 2709.

Note.—From the past participle *iswogen* (cf. L. 3074) arose the form *a swounne* which was misunderstood as prep. + noun : cf. v. 2207, *a swounne*. Is not the origin of the noun *swow*, 1816, to be found in the same *pp.* with the final -*n* apocopated ?

§ 16. The following monosyllables may be put together : *dew* (*wo*-stem, *m.*, *n.*), *kne* (*wo*-stem, *n.*), *se* (*i*-stem, *m.*, *f.*), *tre* (*wo*-stem, *n.*), *wo* (A.S. *wá, intj.*).

*dew* (A.S. *déaw, m.*, *n.*, O. *dæw*), 775.

*hew* (A.S. *hí(e)w*), see § 14.

*kne* (A.S. *cneo(w), n.*, L<sup>a</sup>. *cneo*, *cneowe*, L<sup>b</sup>. *cno(u)we*, O. o *cnewwe*, *but* pl. *cnes*), on *myn kne*, 445 f ( : *he*) ; unto the *kne*, 973 f ( : *sche*) ; vpon his *kne*, 2028 f ( : *he*).



se (A.S. *sæ*, partly *m.*, partly *f.*, cf. Sievers, § 266, n. 3 ; L. *sæ*, se, O. *sæ*), 634, 792, 950, etc.

tre (A.S. *tréo(w)*, *n.*, North. *tré*, *tréo*, *tréu(o)*, Sievers, § 250, 2 ; L. *treo*, O. *treo*, *tre*), 109 f, 785 f, 2395 f ; 802.

Rhyme words. — *autorite n.* (2395), be *inf.* (109, 785).

wo (A.S. *wá*, *intj.*, cf. *wéa*, *wk. m.*, L. *wa*, O. *wa*, *wa33*), wo, *acc.*, 287 ; wo is me, 60 ; in wo and peyne, 1330 ; from wo and fro myschaunce, 2435 ; for wel[e] or wo, 687, 1235 ; prophete of wo, 2254 ; wo-begon, 2409.

§ 17. In the following noun -y comes partly from the vocalization of an A.S. -g. Cf. also *wey* (§ 14), *lady*, *pley* (§ 5), and also *keye* (§ 9). body (A.S. *bodig*, *n.*, L. *bodi*, O. *bodiz*), 210, 843, 1281, 2551. In 1281 the final -y of *body* is slurred with the following *and*.

§ 18. The following masculine and neuter nouns, which in Anglo-Saxon end in a consonant in the nominative, take no -e in L. G. W. even in the dative.

(i.) Masculine *o*-stems,<sup>1</sup> — (a) monosyllabic, *earm*, *æsc*, *bár*, *box*, *bræð*, *brægd*, *brond*, *ceorl*, *cláð*, (*m.*, *n.*), *cræft*, *dæg*, *dóm* (and compounds), *fox*, *forst*, *god*, *gást*, *heals*, *hearm*, *hægl*, *hód*, *hám*, *horn*, *hund*, *cyning*, *cnif*, *cniht*, *lust*, *lim*, *mæst*?, *múð*, *áð*, *pæð*, *ram(m)*, *ræd*, *regn*, *hring*, *rocc*, *segl* (*m.*, *n.*), *scéaf*, *sláep*, *song*, *stæf*, *stán*, *storm*, *swan*, *tægl*, *þonc*, *þeof*, *ge-þoht*, *þræl*, *þræd*, *top(p)*, *weal(l)*, *wind*, *wir*, *wolf* ; (b) dissyllabic, *ancor*, *bridel*, *castel*, *déofol* (*m.*, *n.*), *fugol*, *heorot*, *hungor* (originally *u*-stem), *hláford*, *munuc*, *mónað* (original consonant-stem), *sadol*, *seoluc*, *þunor*, *wimpel* ; (ii.) neuter *o*-stems, — (a) monosyllabic, *bæc*, *bát*, *blód*, *bræs*, *ceaf*, *clif*, *ceald*, *corn*, *déor*, *folc*, *for-bod*, *gold*, *gód*, *gærs*, *hors*, *hús*, *lond*, *léaf*, *los*, *hlot*, *leoht*, *rúm*, *riht*, *rím*, *ge-sceap*, *scip*, *sond*, *súð*, *sweord*, *þing*, *twín*, *wedlác*, *weorc*, *wæx*, *hwít*, *wíf*, *wín*, *wit(t)*, *word*, *wrong* ; (b) dissyllabic, *godspel(l)*, *healoc*, *hæafod*, *wæter*, *wundor* ; (iii.) masculine *jo*-stems, — *brid*, *pyt(t)* ; (iv.) neuter *jo*-stems, — *cyn(n)*, *net(t)* ; (v.) masculine *i*-stems, — *gist*, *glém*, *wyrm* ; (vi.) neuter *i*-stems, — *gefêr*, *flies*, *flásc* ; (vii.) masculine *u*-stems, — *sumor*, *winter* ; (viii.) masculine consonant stems, *féond*, *fréond*, *monn*

<sup>1</sup> *U*-stems that have in A.S. completely identified themselves with the *o*-declension are not here distinguished from *o*-stems.

(and compounds); (ix.) neuter consonant-stems, — *cild*, *éar*, *lomb*. (For *fieder*, etc., see the end of the list.)

anker (A.S. *ancor*, *m.*), 2501.

arm (A.S. *earm*, *m.*), *acc.*, 1817.

asch (A.S. *æsc*, *m.*), *lyk an asch*, 2649.

bak (A.S. *bæc*, *n.*), *on his bak*, 943.

blod (A.S. *blód*, *n.*), *nom.*, 851; *acc.*, 848, 874, 1539; *dat.*, 875; *partitive*, of *myn herte blod*, 2105.

boot (A.S. *bát*, *n.*), †\* 2215.

bor (A.S. *bár*, *m.*), *for wilde bor*, 1121; *with ony wilde bor*, 980.

box (A.S. *box*, *m.*, Lat. *buxus*; but cf. *Pogatscher*, §§ 146, 148), 866 (*nom.*).

bras (A.S. *bræs*, *n.*), *makyd al of bras*, 1432 f (: *was pt. I.*).

breth (A.S. *bræð*, *m.*), *nom.*, 693 f, 2031 f; *acc.*, 1815 f, 2437 f.

Rhyme word. — *deth n.*

breyde (A.S. *brægd*, *bræd*, *m.*), *acc.*, 1166 f (: *seyde pp.*).

brid (A.S. *brid*, *m.*), *nom.*, 1757.

brydil (A.S. *bridel*, *m.*), *acc.*, 1208.

brond (A.S. *brond*, *brand*, *m.*), 2252 f (: *wond 3 s. pt. I.*), see § 43.

castel (A.S. *castel*, *m.*), 1507, 2335, 2378.

chaf (A.S. *ceaf*, *cæf*, *n.*), *acc.*, 529.

cherl (A.S. *ceorl*, *m.*), *acc.*, 124.

child (A.S. *cild*, *n.*), *nom.*, 2568, 2576; *of the (his) child*, 1142, 1935; *vnto this child*, 1147; *3eue myn child his lyf*, 1323; *with childe*, 1323.

cloth (A.S. *cláð*, *n.*), *acc.*, 2368 f (: *oth n.*), 1332, 1336; *voc.*, 1338.

clyf (A.S. *clif*, *n.*), *by the clyf (+ cons.)*, 1497.

cold (A.S. *ceald*, *cald*, *n.*), *his swerd of cold*, 115.

corn (A.S. *corn*, *n.*), *nom.*, 2579 f; *acc.*, 62 f, 312 f; *of the corn*, 529 f, 74.

Rhyme words. — *born pp.* (312, 2579); *beforn adv.* (62, 529).

craft (A.S. *cræft*, *m.*), *acc.* 1607, 2591 f (: *beraft pp.*); *of his craft*, 1286; *by no craft*, 1749; *be craf (+ cons.)*, 2528.

day (A.S. *dæg*, *m.*), 50, 132, 638, 1092, etc., etc.; *holy day*, 35 f (: *May*).

der (A.S. *déor*, *n.*), *for der*, 1121 f (: *heroner adj.*).

deth (A.S. *déað*, *m.*), see § 14.

deuyl (A.S. *déofol*, *m. n.*), 2493 ; deuyl, 2227 ; a twenty deuelewey, 2177 ; what d. have I with the knif to do, 2694.

dom (A.S. *dóm*, *m.*), *acc.* (?), 2630 f ( : *com s. pt. I.*). — freedom, of freedom, 1010, 1405, 1530 ; in freedom, 1127.

er (A.S. *éar*, *n.*) *acc.*, 64 f ( : *ther adv.*).

erdest (A.S. *eornost*, *m.* ; given as *f.* in B.-T., but cf. the quotations), in earnest (+ *cons.*) 1303 ; for earnest (+ *vowel*), 2703.

fend (A.S. *féond*, *m.*), with the *f.*, 1996.

fles (A.S. *flæs*, *n.*), *acc.*, 1435 f ( : *natheles adv.*), 1428, 1595, 1647, 1651.

flesch (A.S. *flæsc*, *n.*), *acc.*, 1539.

folk (A.S. *folc*, *n.*), *nom.*, 1193, 1280, 2428 ; *acc.*, 251 ; (*with pl. attribute or verb*) *nom.*, 61, 2237, 2431 ; *acc.*, 1216, 1508 ; with alle these newe lusti folk, 1151 ; of his cuntrè folk, 2161.

forbode (A.S. *forbod*, *n.*), *nom.* (?), 10 ; the other MSS. have: But God forbedē, *instead of* But Goddis forbodē.

foul (A.S. *fugol*, *m.*), *acc.*, 1390.

fox (A.S. *fox*, *m.*), *nom.*, 1389 f ( : *box n.*), 1393, 2448.

frend (A.S. *fréond*, *m.*), *acc.*, 2156.

frost (A.S. *forst*, *m.*), *nom.*, 2683.

glem (A.S. *glæm*, *m.*), with the *g.*, 164.

god (A.S. *god*, *m., n.*), *nom.*, 14, 158 ; *acc.*, 142, etc.

gold (A.S. *gold*, *n.*), of *g.*, 158, 1118, 1122, 1200, 1428, 1208 f ( : *wold pp.*) ; in *g.*, 1201 ; of goold (*oo corrected*), 147.

good (A.S. *gód*, *n.*), *acc.*, 1182 f ( : *withstod s. pt. I.*), 1175, 2467 ; for al the good, 2638.

gospel (A.S. *godspel(l)*, *n.*), *nom.*, 326.

gost (A.S. *gást*, *gæst*, *m.*), *nom.*, 1295 f ( : *most adv.*) ; *acc.*, 886 f ( : *bost n.*).

gras (A.S. *gærs*, *græs*, *n.*), vpon the . . . *g.* 225 f ( : *was s. pt. I.*).

halk (A.S. *healoc*, *m., n.* (?), into a priuie halk, 1780 f ( : *stalk inf.*) ; most other MSS. : *halke*, *stalke*.

hals (A.S. *heals*, *m.*), some were cut the hals, 292 f ( : *fals, adj. pl. pred.*) ; no other MS. contains the verse.

harm (A.S. *hearm*, *m.*), *acc.*, 358, 2385.

hayl (A.S. *hægl*, *hagol*, *m.*), thikke as h., 655 f ( : *sayl n.*) ; with h., 1220.

hed (A.S. *héafod*, *n.*), *acc.*, 882 f, 1817 f, 2344 f (: *ded adj. s.*); at hire beddys h., 1334; on his h., 160; maugre hire h., 2326.

hert (A.S. *heorot*, *m.*), for h., 1121.

hod (A.S. *hód*, *m.*), by myn h., 495 f (: *good adj. s.*).

hom (A.S. *hám*, *m.*), at h., (+ *cons.*), 824, 2036; (+ *vowel*), 2022; *adv.*, 96, 1241, 1270, 1619, 1651, 1942, 2216, 2307, 2481, 2621.

horn (A.S. *horn*, *n.*), *nom.*, 1383.

hors (A.S. *hors*, *n.*), see § 14.

hound (A.S. *hund*, *m.*), *nom.*, 1121.

hous (A.S. *hús*, *n.*), *nom.*, 2012, 2625; the h. of fame, 405; in his h. (+ *cons.*), 2619; in the (this) h. (+ *vowel*), 2141, 1554; out of the h. (+ *vowel*), 336; vnto the h. (+ *vowel*), 1778; to Colatynys h. (+ *vowel*), 1713; to house, 1546.

hungir (A.S. *hungor*, *m.*), *acc.*, 2006; for hungryr, 1278.

kyn (A.S. *cyn(n)*, *n.*), How pitously compleynyth he his kyn, 1980 f (: *In prep.*).

kyng (A.S. *cyning*, *cyng*, *m.*), *nom.*, 356, 366, 421 f, 785; *acc.*, 1401; *in apposition*, 580 f, 1468 f, 1593 f, 1911 f.

Rhyme words. — *thyng*, *n.* (421), nouns in *-yng* (the rest).

knif (A.S. *cníf*, *m.*), *acc.*, 2000 f, 2594 f, 2106, 2654; for a k., 2692 f; with a k., 2694.

Rhyme word. — *lyf n.*

knyght (A.S. *cniht*, *m.*), *nom.*, 1636 f, 1821 f, 2055 f, 1404, 1705, 2080; *acc.*, 607 f, 964; *voc.*, 684 f: with an hardy (this lusty) k., 1800 f, 1542 f; *lyk a k.*, 1066 f; *knght*, *nom.*, 1948 f.

Rhyme words. — *myght n.* (1800), *mygh n. dat.* (1066), *nyght n. dat.* (684, 1542, 1636), *ryght n. dat.*, (607, 1821), *bryght adj. s. def. post.* (2055), *ryght adv.* (1948).

lamb (A.S. *lomb*, *lamb*, *n.*), *nom.*, 2318; *lomb*, *acc.*, 1798.

land (A.S. *lond*, *land*, *n.*), see § 14.

lef (A.S. *léaf*, *n.*), *nom.*, † 2613, 2648; *acc.*, 70, 77; of the l., 72; ageyn the l., 73 f (: *shuf n.*).

leman (A.S. *léof*-(*mann*), *m.*), *nom.*, 1772.

les (? A.S. *léas*, *adj.*), withoutyn ony l., 1022 f; with oute l., 1128 f; *lees*, *nom.*, 1545 f.

Rhyme words. — Achates (1022, 1128), Ercules (1545).

lodman (A.S. *ládmonn*, *m.*), of l., 1488.



lord (A.S. hláford, *m.*), *nom.*, 353, 356, 1821, 2244, 2479; *acc.*, 1060; for a l., 386 f (: word *n.*), 388.

los (A.S. los(s), *n.*), *nom.*, 997.

lot (A.S. hlot, *n.*), *nom.*, 1946; *acc.*, 1933.

lust (A.S., lust, *m.*), *nom.*, 1588, 1756; *acc.*, 32.

lyght (A.S. leoht, *n.*), *acc.*, 1163 f (: nyght, *n.*), 1779 f (: ryght *adv.*); lyȝt, *nom.*, 54 f (: nyȝt *n.*).

lym (A.S. lím, *m.*), ful of l., 649; thour thyn l., 765.

man (A.S. monn, mann, *m.*), 9, 303, 2194, etc., etc. In 2231 *man* rhymes with *beganne*, 2 *s. pt. I.*, — the only case worthy of note. gentleman, 1264, 1532.

mast (A.S. mæst, *m.*), by-hyndyn the m., 643.

monk (A.S. munuc, *m.*, L. Lat. monicus, for monachus, cf. Pogatscher, §§ 165, 166, 214, and the references in § 234), *nom.*, 16.

monyth (*monosyllable*) (A.S. mónað, *m.*), *nom.*, 89; for a m., 2273; in a m., 2477.

mouth (A.S. múð, *m.*), *acc.*, 878; with (hire) bloody m., 807, 820.

net (A.S. net(t), *n.*), from the *n.*, 119.

oth (A.S. áð, *m.*), *acc.*, 666 f (: wroth *adj. s.*), 1638 f (: loth *adj. s.*), 2369 f (: cloth *n.*), 1644.

path (A.S. pæð, *m.*), *acc.*, 2463.

pit (A.S. pyt(t), *n.*), in the p. 697; pet *acc.*, 678.

ram (A.S. ramm, *m.*), *nom.*, 1427.

red (A.S. ræd, réd, *m.*), *nom.*, 1987, 2024; *acc.*, 631; aftyr myn r., 2645 f (: ded. *adj. s.*).

reyn (A.S. regn, *m.*), *nom.*, 2411 f (: I-leyn *pp.*), 1220.

roum (A.S. rúm, *n.*; *m.* in B.-T., but cf. the quotations), *acc.*, 1999.

ryght (A.S. riht, *n.*), *acc.*, 1392 f, 468; of hire r., 606 f; in (his) r., 2133 f, (+ *cons.*) 467; be r. (+ hym), 339; be right, 1820 f.

Rhyme words. — knyght (606, 1820), myght *n.* (2133), ryght *n.* (1392).

rym (A.S. rím, *n.*), In r. (+ *vowel*), 2516.

ryng (A.S. hring, *m.*), *acc.*, 2366.

rokke (A.S. stánrocc, *m.*), vpon a r., 2195.

sadyl (A.S. sadol, *m.*), with s., 1199.

sayl (A.S. segl. *m.*), *nom.*, 2412; *acc.*, 1459; seyl, *acc.*, 646; ffileth ek the queene withal hire porpere sayl, 654 f (: hayl).



shap (A.S. *gesceap*, *n.*), *acc.*, 1747.

schip (A.S. *scip*, *n.*), *acc.*, 621, 1364; on to his *s.*, 1129; ship, *nom.*, 2407, 2417; *acc.*, 2166; to shepe, 633, 2174; to schepe, 628.

shēf (A.S. *scēaf*, *m.*), agen the *s.*, 74 f (: *lef n.*).

silk (A.S. *seoluc*, *m.*, cf. Sheldon, s.v. silk), 159.

slep (A.S. *slǣp*, *m.*), see § 14.

somyr (A.S. *sumor*, *m.*), in *s.*, 58.

sond (A.S. *sand*, *sond*, *n.*), in the *s.*, 828.

song (A.S. *sang*, *song*, *m.*), *acc.*, † 129; in here *s.*, 123; of *s.*, 1101, 2255; with *s.*, 2674 f (: long *adj. s.*).

[south] (A.S. *súð*, *adj.*), out of the souht, 93.

staf (A.S. *stæf*, *m.*), *acc.*, 2000.

stere (A.S. *stéor*, *n.*), see § 2.

ston (A.S. *stán*, *m.*), still as ony *s.*, 236; than ony *s.*, 2554 f (: anon *adv.*); thour thyn *s.*, 765 f (: gon *inf.*); of *s.*, 768 f (: gon *inf.*); vpon a *s.*, 2207 f (: I-gon *pp.*); ston wal, 713.

storm (A.S. *storm*, *m.*), *nom.*, 1766, 2508. In the latter the other MSS. have the better reading, *streme*.

strond (A.S. *strand*, *strond*, *m.*), see § 14.

swan (A.S. *swan*, *swon*, *m.*), *nom.*, 1355 f (: began 3 *s. pt. I.*).

swerd (A.S. *sweord*, *n.*), *acc.*, 889, 2000; with his (joure) *s.*, 1115, 1321, 2334.

tayl (A.S. *tægl*, *tægel*, *m.*), with his *t.*, 379.

thank (A.S. *þanc*, *þonc*, *m.*), *nom.*, 442.

thēf (A.S. *þeof*, *m.*), *nom.*, † 1659, 2330 f (: myschef, *n.*). In 1659 all the other MSS., except Tr., Ag. A12. A28., read *chef*, *adj.*, for *thēf and*, an improvement in every respect.

thyng (A.S. *þing*, *n.*), *nom.*, 14; *acc.*, 330 f, 440 f; of al this *th.*, 2101 f; wel morē *th.*, *acc.*, 11; his *th.*, *pl.* (?), 2140; euery *th.*, *acc.*, 12; thyngē, *nom.*, 2219 f; *acc.*, 2233 f.—nothyng, *nom.*, 1494.

Rhyme words.—kyng (420), hom comyng *n.* (2101), compleynynge *n.* (2219), doinge *n.* (2233), ymagynyng *n.* (330).

thought (A.S. *gepoht*, *m.*), *nom.*, 1195 f; *acc.*, 1783 f; in *th.* 2542; in myn (thyn, joure) *th.*, 1172 f, 2015 f, 2228 f; in his thougt, 353 f.

Rhyme words.—brought, braught *pp.* (1195, 1983), (I-)wrou(g)ht *pp.* (353, 1172, 2015, 2228), nought *pr.* (1324).

thral (A.S. *þræl*, *m.*, cf. O.N. *þræll*, *m.*), *nom.*, 1313 ; *acc.* (*pl. ?*), 1940 f ( : shal 3 *s. pr. I.*).

thred (A.S. *þræd*, *þréd*, *m.*), *acc.*, 2018.

thundyr (A.S. *þunor*, *m.*), *nom.*, 1219.

top (A.S. *top*(*p*), *m.*), ffrom the t., 639.

toun (A.S. *tún*, *m.*), *nom.*, 1591, 1942 ; *acc.*, 1007 ; vnto the t., 586 ; of romë t., 211 f ; of all the t., 1016 f ; at romë t., 1691 ; out of this t., 1727 f ; in oure (this noble) t., 43 f, 710 f.

Rhyme words. — adoun *adv.* (1727), nouns in -oun (the rest).

twyn (A.S. *twín*, *n.*), of t., 2016.

wal (A.S. *weal*(*l*), *m.*), *nom.*, 737 ; *voc.*, 756 f ; in the w., 1962 ; of that w., 750 ; on the w., 1025 f, 1971 f ; vpon the w., 1908 f ; cf. ston wal.

Rhyme words. — al *adj. s.* (1908, 1971), al *adv.* (756), over al *adv.* (1025).

watyr (A.S. *wæter*, *n.*), *nom.* 852.

wedlek (A.S. *wedlác*, *n.*), *acc.*, 295.

werk (A.S. *weorc*, *n.*), *nom.*, 79 ; in swich a w., 891.

werm (A.S. *wyrm*, *m.*), 244.

wex (A.S. *wæx*, *weahs*, *n.*), of wex, 2004.

whit (A.S. *hwít*, *adj.*), with w., (+ *vowel*), 174, 520.

wif (A.S. *wíf*, *n.*), see § 14.

wympil (A.S. *wimpel*, *m.*), *acc.*, 813, 888 ; to that w., 845 ; wympil, *voc.*, 847 ; wympyl, *acc.*, 819.

wyn (A.S. *wín*, *n.*), *nom.*, 1110 ; with the w., 1095.

wynd (A.S. *wind*, *m.*), *nom.*, 1364, 1365, 1460, 2177, 2411.

wyntyr (A.S. *winter*, *m.* (*n. in n. and a. pl.*, cf. Sievers, § 273, n. 3)), in w., 58, 121 ; of w., 114.

wyr (A.S. *wír*, *m.*), with a lityl w., 1205.

wit (A.S. *wit*(*t*), *n.*), *nom.*, 29, 537, 1420, 1752, 1797 ; *acc.*, 2663 ; in his (thyn) w., 258, 1414 ; out of his w., 660.

wolf (A.S. *wulf*, *m.*), *nom.*, 1798 ; of (= *by*) the w., 2318.

woman (A.S. *wlfmann*, *m.*), *nom.*, 304, 923, 1043 ; weman, *nom.*, 2713 ; *acc.*, 1305.

wondir (A.S. *wundor*, *n.*), *nom.*, 1147 ; wondyr, *nom.*, 513, 656.

word (A.S. *word*, *n.*), with that w., 696, 845 ; of ony goodly w., 65 ; withoute answer or w., 387 f ( : lord *n.*).

wrong (A.S. *wrang*, *wrong*, *n.*), in ryght ne wr., 467.

The five Anglo-Saxon kinship nouns in *-r*, *fæder*, *módor*, *bróðor*, *sweostor*, *dohtor*, —

fadyr (A.S. *fæder*, *m.*), 1148, 2633 ; *voc.*, 2329 ; *acc.*, 1666, 2178 ; with last syllable slurred before a vowel : *acc.*, 944, lyk his *f.*, 2446 ; ffodyr, *app. acc.*, 1828.

modyr (A.S. *módor*, *f.*), *nom. app.*, 999 ; *acc. app.*, 1828 ; of his *m.*, 1141.

brothir (A.S. *bróðor*, *m.*), *nom.*, 2392 *f.*, 2570 ; *voc.*, 2315 ; of his faderis *b.*, 2608 *f.* ; brothyrr, *acc.*, 1398.

Rhyme word. — othyr.

systyr (A.S. *sweostor*, *f.*, probably influenced by O.N. *systir*), *nom.*, 986, 1970 ; *voc.* 1978, 2126 ; vnto myn (hire) *s.*, 1168, 2096 ; to myn syster, 2087 ; *systir*, *nom.*, 1182 ; *sistyr*, *voc.*, 1170 ; *acc.*, 2152, to hire *s.*, 2125 ; *sustyr*, *acc.*, 592 ; *systeryn* (*mistake for syster*), to hire *s.*, 1977.

doughter (A.S. *dohtor*, *f.*), *nom.*, 1598, 1969, (*app.*) 2425 ; *acc.*, 2297, 2299, 2572 ; doughtyr, *nom.*, 1468, 1661, 1908 ; *acc.*, 717, 2247, 2281, 2574.

§ 19. The following nouns of Germanic origin, which have no substantives to represent them in Anglo-Saxon, end in *L. G. W.* in a consonant :

bekyr (cf. O.N. *bikarr*, *m.*), 2661 *f.* ( : sekyr *adj. s. pred.*).

bost (etym. dub.), 887 *f.* ( : gost, *n.*), 221.

box (etym. dub.), 1388 *f.* ( : fox, *n.*).

cog (cf. M.L.G. *kogge*, *m. f.*, M. Du. *cogghe f.* ; also O.F. *cogue*, see Murray, s.v.), in a c. (+ *cons.*), 1481.

dræf (cf. O.N. *draf*, *n.* ; but see Skeat, s.v. *draff*), 312.

draught (cf. O.N. *dráttir* ; but see Skeat and Sheldon, s.v.), 2667.

hap (cf. O.N. *happ*, *m.*), 1773.

kep (cf. A.S. *cépan*, *vb.*), 1733 *f.* ( : wep 3 *s. pt. I.*)

lak (cf. Du. *lak* ; see also Sweet, 277), 1534, 298 *f.* ( : pak *n.*).

lok (cf. A.S. *lócian*, *vb.*), 1605.

pak (cf. Du. *pak*), 299 *f.* ( : lak *n.*).

skille (O.N. *skil*, *n.*), 1382.

slet (etym. dub.), 1220.

tow (cf. A.S. *towlíc*, *tow-hús*, apud Skeat, s.v., and *tow myderce*, *Dip. Angl.*, p. 538), 2004.

tydyng (cf. O.N. *tíðindi*, *m.*), 1424.

won (etym. ?), (a) ful gret won, 1652 f ( : gon *pp.*), 2161 f ( : anon *adv.*).

- § 20. In Romance nouns final *-e* (*-e* mute) is usually retained, both in writing and in sound, except for the regular elision. But there are a good many exceptions, in some of which the *-e* is preserved in writing but loses its value as a syllable, in others of which the *-e* is neither written nor pronounced. (Cf. Child, § 19 ; ten Brink, §§ 222, 223.)

For details see the following sections (§§ 21-31). — § 21. Miscellaneous Romance nouns in *-e* which sometimes or always retain *-e* in *L. G. W.* § 22. Exceptions to § 21. § 23. *-aunce*. § 24. *-ence*. § 25. *-esse*. § 26. *-ice*. § 27. *-ure*. § 28. *-ère*. § 29. *chambre*, *lettre*, etc. § 30. *-ye*. § 31. *glòrye*, *stòrye*, etc.

- § 21. Miscellaneous Romance nouns in *-e* (*e* mute) which sometimes or always retain *-e* in *L. G. W.*

age, 727, 728 f ( : maryage) ; age, 1399.

asege, 2410 ; cf. sege.

barge, 2196, 620 f, 2150 f, 2361 f, 2407 f ; barge, 2201, 2160.

Rhyme words. — charge *n.* (620), charge *inf.* (2150), large *adj.* (2361, 2407).

batayle, 1647 f, 2111 f ( : fayle *inf.*) ; batayle, 1631.

braunche, 2681.

cape, 1527 ; cop (+ *vowel*), 738.

cause, cf. § 22.

caue, 2312, 2362, 1225 f ( : saue *inf.*) : kave (corrected), 2311 ; caue, 1244 ; caue, 811.

charge, 620 f ( : barge), 2514 f ( : large *adj.*) ; charge, 2383.

compleynt, 874 f ( : pente *inf.* = paint), (+ *vowel*), 748.

corage, 1451 f ( : viage *n.*) ; corage, 383.

corde, ‡ 2485 f ( : recordith *for* recorde *pl. pr. I.*).

couche, 99.

custom, 1943.

damage, 598 f ( : rage *n.*).

dòctrine, 19.

doute, 367, 721 f, 1613 f, 1932 f, 2502 f ( : aboute).



egle, 2319.

ensaumple (3 syll.), 464, 2560 ; ensaumple, 1394.

entente, 461 f ( : mente 3 s. pt. I.), 1149 f ( : sente 3 s. pt. I.) ;

entent, 139 f ( : ment 3 pl. pt. I.), 78, 85.

erbe, 109.

erytage, 1666 f ( : vassellage) ; cf. herytage.

esç, cf. § 22.

fable, 702 f ( : stable).

face, 163 ; 2504 f ( : place n.), 2706 f ( : embrace inf.) ; face, 162, 797, 2446.

fayle, 1092 f ( : vitayle inf.).

fame, 1423 ; 405 f ( : name n.) ; fame, 1242.

feste, 616, 1098, 2251 ; 2302 f ( : the leste) ; feste, 1100 ; feste (+ to be), 2249.

force, 2324.

forme, 1768, 1769 ; forme, 1582, 1583.

fortune, cf. § 22.

geste, 87 f ( : leste imp. pr. S.).

gomme, 109.

gyde, 969 f ( : ryde inf.).

grace, 2285, 2401, 2433, 2457 ; 423 f, 441 f, 663 f, 1014 f, 1731 f, 2039 f, 2063 f, 2605 f ; grace, 468, 1804, 1947, 2084.

Rhyme words. — space n. (441), trace pr. n. (423), place n. (the rest).

herbe, cf. erbe.

herytage, 2036 f ( : page n.) ; cf. erytage.

yle, 2167, 1438 f ( : wile n.) ; ile, 1466 ; yle, 1463, 2163 ; ylde, 1425.

ymage, 1760.

ympne, 410.

ynke, 2491 f ( : swynke inf.).

yre, 324 ; yre, 397.

Ioye, 1059 ; 1104 f, 1150 f, 1252 f ( : Troye pr. n.) ; Ioye, 2, 128, 1284, 1578, 1966.

Iuste, 1115 ; some MSS. have *Iustyng*.

lanterne, 926.

legende, 473 f ( : spende inf.), 1689 f ( : comende 3 pl. pr. I.), 2456 f ( : sende 3 s. pr. S.) ; legende, 539, 545.

lynage, 2602 f ( : *maryage n.*) ; lynage, 1820, 2526.

madame, cf. § 22.

maryage, 729 f (age), 2603 f ( : lynage), 2616 f ( : vsage).

massage, 1297, 1486.

noyse, 1790.

our, 682 f ( : your *adj. s.*), (+ *vowel*) 103.

page, 2093 ; 2037 f ( : herytage) ; page, 2061.

penne, 2357 ; *in* pennëful, 2491.

peple, 235, 361.

perle, 153.

persõne, 347, 610.

peyne, 215 f ( : desteyne *inf.*), 419 f ( : Maudeleyne), 1237 f ( : pleyne *inf.*), 1330 f ( : Lauyne), 2488 f ( : tweyne *num.*),  
\* 2524 f ( : pleyne *inf.*) ; peyne, 2, 1376.

pilgrymage, 2375 f ( : rage *n.*).

place, 839, 2112 ; 2505 f ( : face *n.*), 662 f, 1015 f, 1730 f, 2038 f,  
2062 f, 2664 f ( : grace *n.*), 747 f, 1915 f ( : pace *inf.*), 232 f,  
1998 f ( : space *n.*) ; place, 2615.

pòuerte, cf. § 22.

preue, 2113 ; 28 f (leue *inf.*), 84 (beleue *inf.*) ; pref (+ *vowel*),  
528 ; prof (+ *vowel*), 2394.

prophete, 2254 ; also A.S. profëta.

prose, 413.

rage, 598 f ( : damage *n.*), 2374 f ( : pilgrymage).

reamme, 1281 ; reume, 2091.

regne, 1401, 1413 ; reyne, 992.

requeste, 438 f ( : leste *impr. pr. S.*).

rose, cf. § 3.

route, 1197 ( : aboute).

sege, 1909 ; sege, 1758 ; sege (+ how), 1725 ; cf. asege.

sekte, 1382 ; of the other MSS. only Ag. has *secte*, Fx. B. *sleight(e)*,  
Tn. *seite*, S. Tr. *set(t)*, Th. *disceyte*, A28. *seeyte*.

sygne, 1743 f ( : dygne *adj.*) ; signe, 2223.

syre, 2492 f ( : a fere = a-fire) ; sire, 386, 1706 ; sere, 240 ; sere,  
245, 340, 493.

somme, 1559.

space, 233 f, 1999 f ( : place *n.*), 440 f ( : grace *n.*).

stable, 1807.

terme, 1637, 2499, 2510.

torche, 2419.

trompe, 635.

vsage, 2617 f ( : maryage) ; vsage, 2337 ; cf. vsaunce, § 23.

value, 602 ( : dewe *adj.*).

vassellage, 1667 f ( : erytage).

viage, 1450 f ( : corage).

vlsage, 1070.

vitayle, 1488 f ( : fayle *inf.*).

§ 22. Exceptions to § 21.

balade (O.F. balade), 202 ; balade, 224.

beste (O.F. beste), 1937 ; 382 f ( : areste *n.*), 980 f ( : foreste *n.*) ;

best, 807 f, 1928 f ( : arest *n.*), 843 f ( : forest *n.*) ; beste, 1998,

2008, 2019, 2147, 2149, 2159 ; beste, 1094, but the other MSS.

read : Ful many a best she to the shippes sente.

carole (O.F. carole), in càrole wise, 201 ; càrole, 687.

cause (O.F. cause), 1684 ; cause, 395, 895, 1592, 2133.

còrone (O.F. corone), 229, 521, 2224 ; còrene, 152 ; còroun, 154,

515, 517 ; coròne, 148 ; coroun, 155, the white coròun, *or* the whitë coroun.

ese (O.F. aise), 1099 ; ese, 1112.

fortune (O.F. fortune), 1044 ; fortùne, 589, 1609 ; fòrtune, 1340.

goter (O.F. goutiere), (+ *vowel*) 2705.

lauender (O.F. lavendiere), (2 *syll.* ; + *vowel*) 334.

madame (O.F. ma dame), 446 ; màdame, 433.

pòuerte (O.F. poverte), 2065.

rebel (O.F. rebelle), Rebel vnto the town of rome is he, 591.

reuel, 2255, 2674.

stàmyn (O.F. estamine), In a stamyn large, 2360.

tempest (O.F. tempeste), (+ *cons.*), 1240, 1475, 2414 ; (+ *vowel*),

962, 1056, 1224, 1280.

tixt (O.F. texte), (+ *cons.*) 254 ; (+ *vowel*) 86.

§ 23. Nouns in -aunce.

Final -e seems not to count as a syllable in these words except in rhyme ; cf. *myschaunce*, *penaunce*, *plesaunce*, *rèmem-*



*braunce*, *sustenaunce*, and *vengeaunce*. For convenience, *chaunce*, *daunce* are included in this list.

All rhyme-words are given except nouns in *-aunce*.

aparaunce, 1372 f. — chaunce, 1045 f. — cheuysau[n]ce, 2434 f. — cuntenaunce, 2076 f; cuntenaunce, 1742. — dalyaunce, 332 f. — daunce, 687 f, 2255 f. — gouernaunce, 1044 f. — myschaunce, 1826; 333 f, 1609 f, 2254 f, 2435 f. — mountenaunce, 233, *for* mountaunce. — obeysaunce, 1375; obeysaunce, 587 f ( : vsagee, *mistake for* vsaunce), 2479 f. — obseruaunce, 1608 f. — orde-naunce, 2478 f. — penaunce, 469, 481, 489; 2077 f. — plesaunce, 1770; 1373 f, 1477 f; plesaunce, 1150, 1446, 1769. — puruy-aunce, 1561 f. — remembraunce, 26; 686 f; remembrauns (+ *vowel*), 518. — substaunce, 1560 f. — sustenaunce, 2041. — vsaunce, 1476 f; vsagee *for* vsaunce, 586 f ( : obeysaunce). — vengeaunce, 31f hire vengeaunce falle on þow therfore, 2523.

#### § 24. Nouns in *-ence*.

This ending always rhymes with itself. There is only one instance of a sounded final *-e* in the interior of the verse, *conciencie*, 2586; on the other hand, there is no instance of apocope. (Cf. ten Brink, § 223.)

conciencē, 2586; 1255 f. — credence, 20; 31 f, 81 f. — defence, 182 f, 1931 f; diffens (+ *vowel*), 606. — excellence, 2049 f. — innocence, 345; 1254 f. — neglygence, 525 f. — presence, 242; 181 f, 524 f, 1930 f, 2048 f. — reuerence, 32 f, 82 f.

#### § 25. (I.) Abstract nouns in *-esse*. (II.) Feminine nomina agentis in *-esse*.

Nouns in *-esse* commonly rhyme with nouns in *-esse* or *-nesse*. All other rhyme words are indicated. (I.) Apocope occurs in *richesse* (1253). (II.) Apocope occurs in *goddesse* (989); final *-e* is sounded in *ostessē* (2496).

I. destresse, 664 f; distresse, 1055 f, 1081 f, 1919 f. — gentillesse, 1010; 610 f, 1080 f. — humblesse, 2269. — richesse, 1253; 1100 f.

II. cūtesse, 488. — duchesse, 406 f ( : gesse *I s. pr. I.* ), 2122 f. *goddesse* (*hybrid word*), 989; 987 f ( : gesse *I s. pr. I.*). —

hunteresse (*hybrid word*), 971 f. — lyonesse, 817, 861; lyones, 805 f (: dres *inf.*). — ostessë, 2496; most of the other MSS. transpose *ostesse* and *thyn*, which leaves *ostesse* trisyllabic as before; this is avoided in Tr. by the insertion of *thou* before *Demophon*, so also in S., which, however, has *hestis* for *ostesse*.

§ 26. Nouns in *-yce, -yse*.

For apocope, see *maleyce, sacryfise, and seruisse*.

coueytyse, 124 f (: despise *inf.*). — empyrse, 617 f, 1452 f (: deuyse *inf.*). — gyse, 105 f (: deuyse *inf.*); cf. wise, § 3. — Iustise, 366 f (: offise *n.*). — malyce, 341 f (: nyce *adj.*); maleyce, 2590; màleyce, 2307; màleyce, 1720, 2595; màleys (+ *cons.*), 351. — nòrice, 1346. — offise, 367 f (: Iustise *n.*). — sacryfise, 1350; 1310 f (: deuyse *ger.*). — sèruise, 2033. — vice, 463 f (: cheryse *inf.*).

§ 27. Nouns in *-ure*.

For apocope, see *aventure*, 1051; for *-ë* before a consonant, see *cryaturë*, 2164. Except as indicated, nouns in the following list rhyme only with each other.

auenture, 657 f, 2032 f (: endure *inf.*), 909 f (: assure *inf.*), 177 (: cure *n.*); auenture 1614; auenture, 1051. — cryature, 1632 f (: assure *inf.*); cryatur[ë], 2164. — cure, 1145 f, 1176 f. — nature, 975 f, 2447 f, 2690 f. — scripture, 1144 f. — sepulture, 2553. — stature, 2446 f. — uesture, 2691 f.

§ 28. Nouns in *-ere*.

Here are put, for convenience, *chere, manere, matere, preyere, panter[e]* (O.F. *pantere, pantiere*).

chere, 183 f, 219 f, 1146 f, 1386 f, 1741 f, 1762 f, 2079 f, 2124 f, 2269 f, 2452 f, 2626 f; cheere, 700 f, 869 f, 1248 f, 1374 f, 1746 f, 2246 f, 2672 f; chiere, 1421, 1505 f.

Rhyme words. — de(e)re *adj.* (700, 869, 2246), dere *adv.* (1386), here *inf.* (183, 1146, 1248, 2246), in fere (219), manere *n.* (1505, 1374, 1746, 1762, 2079, 2124, 2452, 2672), here *adv.* (1741), preyere *n.* (2269).

manere, 205 f, 772 f, 991 f, 1084 f, 1375 f, 1747 f, 1763 f, 2060 f, 2078 f, 2125 f, 2417 f, 2453 f, 2673 f; manyere, 1504 f, (chiere

*n.*) ; mǎner (+ *vowel*), 1909 ; mǎner (+ *hire*, which some MSS. omit), 2372.

Rhyme words. — che(e)re *n.* (*see above*), clere *adj. pl.* (205), cleere *inf.* (772), here *inf.* (1084), here *adv.* (991, 2060), stere *n.* (2417).

matere, 309 f ( : here *inf.*), 955 f ( : heyre *adv.*), 2403 f ( : here 3 *pl. pr. I.*) ; mateere, 2225 f ( : cleere *adj. pl.*) ; matere, 343 ; mǎtier (+ *vowel*), 1582 ; matyr, 1959 f ( : 3er be 3er) ; (+ *vowel*) 270 ; mǎter (+ *cons.*) 2136.

preyerē, 1141 ; 2268 f ( : chere *n.*). — panter (+ *vowel*), 119.

§ 29. Nouns in consonant + *-re* (variants in *-er*, *-ir* and *-ere*).

chambre, 1718 ; chambere, 2623 ; chambir, 1638 ; chambre, 2674. lettere, 1362 f ( : bettere *adj.*) ; letterē, 1366, 1564, 1670, 2513, 2515, 2555 ; letterē, 1354, 1678, 2494.

monstre, 1991 ; monstre, 1928.

ordere, 2514 ; ordere, 227.

profre, 2079, 2094.

sclaundere, 1416, 1814 ; slaundere, 2231.

§ 30. Nouns in *-ye*, *-le*.

When the ending rhymes with itself, the rhyme-words are left unregistered.

auouterye, 1809 f ( : crye *inf.*).

chiualrye, 1822 f ; chyualrye, 608 f ( : lye 3 *pl. pr. S.*), 1912 f ( : deye *inf.*).

cumpanye, 951 f ( : hye *inf.*), 1327 f ( : lye *inf.*) ; cumpanye, 1047 ; cumpaynye, 967 f ( : espie *inf.*), 1601 f ( : eye *n.*) ; compaynye, 1408 f ; compaignye, 2058 f ( : lye 1 *s. pr. S.*).

curteysye, 318 f ( : repleye *inf.*), 1478 f ( : hye *inf.*).

enuye, 902 f ( : lye *inf.*), 1409 ; enuyē (+ *cons.*), 757 ; enuye, 333.

eresye, 256. — flaterye, 2540 f. — folye, 252 f ( : denye *inf.*), 723 f.

— gelosye, 722 f. — genterye, 380 f ( : flye *n.*). — heresyē, cf.

eresye. — Ielosye, cf. gelosye. — maladye, 1379 f ( : deye *inf.*).

— maystrye, 386. — menstralsye, 2615 f ( : hye *adj. pl.*). —

nauye, 960 f ( : hye *inf.*), 1335 f ( : hie *inf.*). — pǎrtye, 472 ;

pǎrtye, 325. — rēmedye, 2015, and the following *in* occupy the time of only three syllables. — sophistrye, 125 f ( : defye *pl. pr.*

*I.* — spicerye, 675 f ( : *espie inf.*). — tyrannye, 355 f ( : Lum-  
bardye *pr. n.*). — vilanye, 1823 f ; vilenye, 2333 f ( : crye *inf.*),  
2541 f.

§ 31. Nouns in unaccented *-ye*.

This list includes (i.) *stodye* (study), and (ii.) three nouns in  
*-drye*.

glorye, 2531 f ( : memorye) ; glòrye, 924, but see the verse.

memorye, 1685 f ( : storye), 2530 f ( : glorye).

storye, 1684 f ( : memorye) ; (2 syll.), 309, 2239, 2257, 2484 ;  
stòrye (*-ye* slurred with following vowel), 2343, 2364 ; story (2  
syll.), 80, 291, 618, 1153 ; story (*-y* slurred with following vowel),  
87, 272, 1161, 1825.

stodye, 39 ; *-ye* is either slurred with the following word (*as*), or  
protected by the caesura.

§ 32. A few Romance words that end in a consonant in Old French  
take a final *-e* in *L. G. W.*

darte (O.F. *dart*), 2245 f ( : *Marte pr. n.*).

disioynt (O.F. *disjoint pp.*), cf. § 34, VIII.

foreyne (O.F. *forain adj.*), 1962 f ( : *tweyne num.*). This is the  
only example of this use of *forain* cited by Mätzner, except  
*Manip. Voc.*, p. 201 : *foreyne*, *forica*, where the spelling shows a  
final *-e*. In Robt. of Gl., p. 310, occurs the expression *chambre*  
*forene*, which indicates that the final *-e* is correct and is due to  
the fact that when *chambre* was dropped from the original  
phrase, the adjective remained feminine.

store (O.F. *estor*), 2337 f ( : *ever more adv.*).

tràuayle (O.F. *travail*), 1509.

§ 33. Words ending in Old French in *-é* and *-ée* end indiscriminately  
in *-e* in *L. G. W.* (See ten Brink, § 223, V.)

Tall figures indicate that a vowel follows without causing  
elision.

autorite, 2394 f. — benygnete, 361 f. — beutè, 1010 f, 2289 f, 2584 f ;  
1912 ; beùte, 112, 177, 984, 1013, 1040, 1746, 1749 ; in 2291  
Fx. and B. have *bounte* (Fx. *bounde*), the other MSS. read *beute*.  
— boùnte, 510, 1478. — chàstitè, 1737 f. — cytè, 1589 f ; sìte,  
1916 ; cète, 781, 937, 1035, 1051 ; cetè, 1049 f, 2404 f, 2682 f.



— cuntrè, 5 f, 1279 f, 1418 f, 2022 f, 2053 f, 2116 f, 2248 f ;  
cùntre, 721, 938, 966, 990 (+ here *adv.*), 1329, etc. Very dif-  
ficult is 2155 :

And to the cuntre of Ennepye hym dyghte ;

perhaps the best way is to make the second foot consist of  
*the cuntrè* (or slur *cùntre* or *Ennepye*?) — degre, 370 f, 385 f,  
437 f, 451 f, 488 f, 1031 f, 1065 f, 1411 f. — dede, ‡ \* 322, is a  
mistake for *deite*, cf. the other MSS., 1506 f, 2070 f, 2081 f ;  
231. — destenè, 952 f, 2580 f ; 1299. — deÿnte, 100, 920. —  
duetè, 360 f. — equite, 384 f. — felicite, 1588 f ; felycite, 2588.  
— gre, 1313 f. — honeste, 2701 f ; oneste 1673 f, 1736 f. —  
meynè, 1059 f, 1189 f, 1222 f ; meÿne, 1089, 1498 ; myne, 2201.  
— natyuyte, 2576 f. — pèrre, 1201. — pitè, 1920 f, 2222 f ; 1255 ;  
pìte, 1078, 1249, 2461, 2684 ; petè, 1976 f, 2184 f ; pète, 286,  
491, 1079, 1080, 1324. — possibilite, 191 f. — prosperite, 590 f,  
906 f, 1030 f. — renone, 1513 f. — subtilè, 2546 f.

§ 34. Romance nouns which have no final *-e* in French have none  
in *L. G. W.*

For convenience the examples are classed as, — (I.) words  
in *-er* ; (II.) words in *-our* ; (III.) words in *-ent*, *-ment* ; (IV.)  
words in *-aunt* ; (V.) words in *-ion*, *-ioun* ; (VI.) words in *-s* ;  
(VII.) words in a vowel ; (VIII.) miscellaneous words.

(I.) Words in *-er*.

calendrier (3 *syll.*), 533. — carpentir, 2418. — courser, 1114, 1204.  
— erber (O.F. *herbier*), 97. — gayler, 2051 f ( : *hir* = here *adv.*) ;  
gayler, 1988, 2010, 2021, 2026, etc. ; gayler (+ *vowel*), 2153. —  
leyser, 1552. — losenger (O.F. *losengier*), 328 f ( : *acusour*, which  
*probably ought to be written* *acuser*). — messangeer, 1479 ; mas-  
sanger, 1484. — porter, 1717. — pòwer, 690. — straunger, 1075.

(II.) Words in *-our*.

acusour, 329, cf. *losenger*, above. — autour, 1139, 1228, 1352 ;  
aÿtour, 460. — conquerour, 1649 f. — fermour, 358. — flour,  
55 f, 70 f, 77 f, 519 f, 1009 f ; 72, 73, 196, 2248. — gouvernour,  
1060 f. — honour, 56 f, 69 f, 518 f, 585 f, 1008 f, 1061 f, 1446 f,  
1508 f, 1622 f, 1648 f, 2441 f ; 394, 924, 1408, etc. — labour,  
78 f, 306 f, 1447 f, 1509 f, 1623 f ; 988. — myrour, 307 f. —

morderour, 2390, is probably only a French spelling of the Anglo-Saxon *nomen agentis* in *-ere*. — rasour, 2654. — senatour, 584 f, 596 f. — socour (O.F. *socors*), 2440 f ( : honour ) ; 1053, 1476, 1489, 2432 ; socours, 1341 f ( : cours ). — tenor, 929. — tour, 1960 ; toure, 936. — traytour, 1328, 1656, 2068, 2174, 2324, 2702. — tresor, 1652, 2151, 2628 ; tresore, 1444. — werriour, 597 f.

(III.) Words in *-ent*, *-ment*.

assent, 1547 f. — compasement, 1416 f. — enchauntement, 1650 f. — innocent, 1546 f. — Iugement, 392 f. — parlement, 407 f. — prèsent, 1148, 1935. — talent, 1771.

(IV.) Words in *-aunt*.

couenaunt, 688, 790, 2139 ; comenaunt, 693. — remenaunt, 230, 623 ; remenau[n]t, 2383. — semblaunt, 2691 ; semblau[n]t, 1735. — seruaunt, 2081, 2120 ; seruau[n]t, 1957 ; seruant, 1313.

(V.) Words in *-ioun*, *-ioun*.

affecioun, 44 f, 511 f, 793 f, 1229 f, 1421 f, 1522 f. — compassioun, 376 f, 1690 f, 1974 f, 2421 f. — conclusioun, 2646 f, 2723 f. — condycioun, 40 f. — confusioun, 1369 f, 2652 f. — destruccioun, 626 f ; distruccioun, 930 f. — deuocioun, 251 f, 1017 f. — discrecioun (3 *syll.*), 611. — excepcioun, 2653 f. — fundacioun, 739 f. — ymagynacyoun, 1523 f. — mencioun, 1228 f, 2599 f. — occasyoun, 994 f. — oppressioun, 2592 f. — passioun, 213 f. — protestacioun, 2640. — regioun, 995 f, 1412 f ; 1445 (3 *syll.*) ; regyoun, 2445 f. — suspescioun, 1290. — translacyoun, 250 f.

(VI.) Words in *-s*.

cas, 452 f, 583 f, 803 f, 837 f, 877 f, 982 f, 1046 f, 1056 f, 1083 f, 1558 f, 1967 f, 2170 f ; 1630, 2083, 2217 ; cace, 395 ( : trespass *n.* ). — cors, 676, 677, 876. — cours, 1340 f ( : socours ). — cumpas, 199 f ; 227. — deuys, 1102 f. — encres, 1087 f. — ensens, 2612. — las, 600 f. — los, 1424 f, 1514 f. — paleys, 1096, 2406, 2618, 2644. — paradys, 1103 f. — pas, 187 f, 200 f, 802 f, 2712 f. — pes, 1585. — prys, 2534. — proces, 1553, 1914. — purpos, 954, 1825. — socours, cf. *socour*, above. — solas, 1966 f. — tras, 188 f. — trespass, 453 f ; trespass, 470 ; 394 f ( : cace *n.* ). — vers, 1678.

(VII.) Words ending in a vowel (not *-e*).

arày, 1505, 2290, 2607. — asày, 1594 f ; 84. — fey, 778 f, 1365 f ; 1087, 2519 ; feyth, 2700. — lay, 314 f ; 420. — May, 36 f, 45 f, 89 f, 613 f. — mērcy, 390, 835, 988, 1316, 1324. — nèveu, 1440 ; nèuew, 1442, 2659. — palfrey, 1116, 1198. — rùby(ē), 1119. — vèrtu, 56, 297.

## (VIII.) Miscellaneous.

abit, 1830 ; abyte, 146, 187. — ayr (O.F. heir, air), 1598 f, 1819 f, 2549 f. — appetit, 1586 f. — arest, 806 f, 1929 f ; areste, 383 f ( : beste *n.*). — art, 1607, 2546. — braun, \* 1071 ; several of the other MSS. have *braunes*. — capoun, 1389, 1392. — chif, 2109. — comparisoun, 207 f ; 110. — cōndit, 852. — cōnfort, 181. — cōnquest, 1298, 1676. — conseit, 1764. — cōnseyl, 2431. — cost, 1448. — [costrel], 2666 ; G. Tr. S. have *costret*, A28. *costrete*, A12. *costreth*, the rest *costrel*. — court, 328, 334, 1194, 1949, 2037, 2440. — delyt, 1199 f, 1587, 1939 f ; 1380 ; delit, 1770 f. — disèrt, 608. — desyr, 734 f, 1157 f, 1750 f ; 2262. — despit, 352 ; dispit, 1771 f, 1938 f ; 122, 1822. — disioynt, 1631 f. — dispayr, 1754 f ; dispeyr, 660, 2557. — dongeoun (2 *syll.*), 937 f. — dragoun, 1430 f, 1581 f ; 1437. — duk, 1654 ; deuk, 2442 ; duc, 1580. — effect, 620, 1160, 1180, 1924, 2403 ; effeect, 622. — eyr (O.F. air), 1482 f. — estat, 113 f, 400 f ; 1036, 1105 ; astat, 1981 ; herē stat = herē estat, 375. — faucoun, 1120. — feyth, 2700, cf. *fey*, above. — fyn, 2233. — forest, 842 f ; 2310. — freut, 1160, 2395. — gyn, 1784 f. — grapēnel, 640. — guerdoun, 1662 f ; gwerdone, 2052. — habit, cf. *abit*, above. — heir, cf. *ayr*. — Iewel, 1117. — lioun, 1214 ; lyoun, 377 f, 627 f, 829 f ; 842 ; leoun, 1605 f. — myschef, 1655 f, 2331 f, 2637 f ; myschief, 1261 f ; myschif, 1278. — origynal, 1558. — ost (= army), 625, 632. — part, 190, 912, 1392, 2213. — peril, 839, 1630 ; peryl, 1083 ; paril, 1277. — poynt, 2138, 2543, 2548 ; 1630 f ( : disioynt *n.*). — poyssoun, 2180. — port, 2453. — prisoun, 2598 f ; 2336 ; prysoun, 1975, 2722 ; 1950, 1997, 2011. — renàrd, 2448. — renegat, 401 f. — renoun, 510 f, 711 f, 1604 f ; rènoun, 1054 ; ronoun, 214 f ; cf. also *renone* (§ 33). — rèport, 726. — [resoun,] rosoun, 728. — rèward (= regard), 385, 1622. — romauns, 255. — sarm-

oun, 2025. — sesoun, 39 f; seson, 118. — soun, 221 f; 637, 745, 752, 2615. — spirit (1 syl.), 2066; sprit (2 syl.), 2069; spryt (2 syl.), 262. — strif, 80; stryf, 595 f. — tresoun, 1783. — veyn (Lat. vanum), 1359 f. — venym, 2241, 2593. — veroun, 227 f (*in veroun* for *enviroun*). — vessel, 2308.

§ 35. The genitive singular of nouns, whether of Germanic or Romance origin, ends in *L. G. W.* for the most part in *-is* (variants, *-ys*, *-es*), irrespective of original gender and declension. Examples are :—

I. beddis, 1334; beddys, 1719. — dayis, 54; dayes, 507. — faderis, 1406; faderys, 2449; faderes, 2608. — foxis, 2448. — goddis, † 10; godys, 2264. — heuēys, 1221. — kyngis, 1745, 1789, 1819, 1953, 1969, 1975, 2055, 2080. — lordis, 2023; lordys, 1979. — louys, 183, 914. — lyuys, 1624. — nyghtis, 1203. — quienis, 1490. — shamys, 2064, 2072. — systēris, 2635. — somērys, 90, 100, 130. — speris, 645. — theuys, 455. — wightis, 1014. — wyuys, 2151, 2274.

II. bestis, 2005.

§ 36. One word makes a genitive without change of form :

hertē blod, 2105; hertē rote, 1993. But, — myn hertis remembrance, 686; myn hertis lyf, 2278; myn hertes lyf, 2298; myn owene herte is reste, 507.

sorwē smerte, 579, is error for *sorwes smerte*, where *smerte* is prob. *adj. pl.*

§ 37. Genitives of proper names.

I. Names in *-s* have the genitive identical in form with the nominative.

Anchises, 1086 : Venus sone and Anchises. — Bacus temple, 2376. — Lygurges doughter, 2425. — Mars venym, 2593. — Nysus doughtyr, 1908. — Phebus systyr, 986. — Thoas doughtyr, 1468. — Venus sone, 1086.

II. Other genitives.

Colatynys hous, 1713. — Pandionys fayre doughtyr, 2247.



§ 38. The plural of nouns, of whatever origin, ends regularly in *-is* (*-ys*, *-es*). (Cf. Child, § 22 ; ten Brink, §§ 202, 206, 210, 213, 225.)

- I. armys (*brachia*), 1302, 2158, 2287, 2343, 2707. — armys (*arma*), 605, 1274, 1388. — aspectys, 2597. — auentürys, 1515 ; auentourys, 953. — ballis, 2003. — balkis, 2253. — barris, 1200. — beddis, 1107. — bekys, 134. — bestis, 2165, 2198 ; bestys, 1217, 2192. — bokis, 25, 342, 918 ; bokys, 17, 27, 30, 34, 82, 273, 609. In 271 : *ne* in alle thyne bokys *ne* coudist thow nat fynde, the first *ne* should be slurred with *in*, and the second *ne* (which makes the sentence declaratory instead of interrogative) should be omitted. — bolys, 1432 ; *bolë*, 1437, should be *boles*. — bonys, 1071 f. — boundys, 536, 1673. — braunchis, 127. — brochis, 1131, 1275. — caris, 1955 ; carys, 762. — clerkis, 278, \* 350. — clyuys, 1470. — clothis, 973, 1131. — compleyntys, 363. — cryaturys, \* † 138 f, 1370 f. — crokis, 640. — crounnys, 2614. — dartis, 167. — dauncis, 1269 f. — dedis, 1152. — deuysis, 1272. — doingis, 1681 f. — dremys, 2658. — duchessis, 2127. — effectis, 929. — erbis, 775. — eres (*aures*), 330. — estris, 1715. — feldis, 782 ; feldys, 787. — festis, 1269. — flourys, 42, 149, 152, 517 ; 161 *in* lylve flourys ; 112 f ( : odours) ; flouris, 38, 41, 55, 101, 108 ; in \* 48, instead of *flouris*, the other MSS. have *flour*, which is better. — folis, 262 ; folys, 315. — formys, 2228. — foulis, 118, 407 ; foulys, 37. — frendis, 732, 798, 1827 ; frendys, 1831, 2621 ; fryndys, 1833. — garlondis, 2614. — gestis (*hospites*), 1126. — gleedys, 167. — goddis, 1920, 2522 ; goddys, 373, 2222 ; in 1360, it is perhaps best to read with Skeat : Syn that the goddis been contraire to me ; but Vpon the goddys that he for lef ne [G. or] loth, 1639, and As likede to the goddis er she was born, 2578, show that *goddis* was sometimes monosyllabic. — grekis, 275. — greuys (*nemora*), 159 f. — hachis, 648. — handis, 2692 ; hondis, 2688, 2689. — hertis (*cervi*), 1212. — houndis, 1194. — hedys, 705. — helys, 863. — herys (*crines*), 1829. — hokys, 641, 646. — howses, 2593. — knyghtis, 1196. — kyngis, 1012, 1680 f. — laumpis, 2610. — landys, 1283. — leuys, 151, 160. — lygis (*lieges*), 366. — lyuys, 283, 475. — lordis, 1012, 1050, 1317, 1412 ; lordys, 370, 711. — luris, 1371 f. — matëris,

279. — natures, \*† 137 f. — nettis, 1190. — obeysauncis, 1268 f ( : dauncis ); obeysaunce, † 135 f ( : obseruauncys ). — obseruauncys, 136 f. — odours, 111 f ( : flourys ). — oris (*oars*), 2308. — pottis, 649. — presentis, ‡ 1135 ; the other MSS. (except P.) read *presentyng*. — quenys, 2129. — regnys, 22, 585. — reher-syngys, 24. — rokkis, 2193, is better than *rokkis* ; all the other MSS. have *answerde* instead of *answerden*. — ropis, 641. — ryngis, 1131, 1275. — sacryfises, 2611. — sakkis, 1118. — saylis, 2518. — shippis, 1094 ; schippis, 1093 ; schepes, 960, 968, 1089, 1453 ; shepis, 1288, 1512, 2270, 2480. — signys, \* 2367, 2369. sythis (*times*), 1. — songis, 67, 1273, 2616. — sonys, 2566. — soules, 2493. — speris, 1190. — spicis, 1110. — steppis, 829, 2209. — stonys, 639, 673, 1117, 2224. — stremys, \* 774. — strokys, 655. — teris, 2284, 2527 ; terys, 873, 1301, 2348, 2529. — thyngis, 18, 23, 1130, 1133, 1274, 2027. — tilis, 709. — tymys, 2504. — tounnys, 714. — tressis, 203. — turwis (*turfs*), 98. — wallis, 708. — werdys (*weirds*), 2580. — wilis, 2294. — wyngis, 143 ; wengis, 168. — wiuys, 1744 ; wyuys, 282, 306 ; wyues, 474. — wordis, 746, 1069, 1373, 2124, 2462 ; wordys, 183, 765. — ȝiftys, 1551, 2304.

II. dayis, 1668 ; halydayis, 410 f. — dayesyis (dissyllable), 43. — vyrelayes, 411 f. — weyis, 7, 2013.

III. clawis, 2320. — thewis, 2577. — wawis, 865.

IV. arwis, 972, 982, 991. — halwis, 1310. — wedewys, 283.

V. chambris, 1111 ; daunsynge chamberys, 1106. — faderys, 730, 900, 1295. — letteres, 1275 ; letterys, 2358. — louēris, 834, 1167, 1368, 1385, 2565 ; louērys, 743, 2180. — nadderys, 699. — en-saamples, 1258. — epistelis (2 *syll.*), 1465. — tokenys (2 *syll.*), 1275.

VI. lādȳis, 186 ; *but* lādȳis, 1372.

VII. Plurals with synizesis : furĳes, 2252. — ðpĳis, 2670. — rubyĳis, 673 ; rubeĳis, 522. — storyĳis, 21 f, 274, 312, 528 ; four of the MSS. have *storyis* in 2484. — victoryĳis, 22 f.

§ 39. Exceptions to § 38. The following words ending in a consonant or an accented *-e* sometimes or always make their plural in *-s* or *-is*. (Cf. Child, § 22 ; ten Brink, § 226).

I. Words in *-nt* (*-aunt, -ent, -oynt*).

instrumentis, 1101. — ornamentis, 1107 f ( : paramentys). — paramentys, 1106 f ( : ornamentis). — poyntis, 1529 ; poyntys (*dissyll.*), 320. — serpen s, 697 ; serpentys (*dissyll.*), 679. — seruantis, 247, 249, 1723 ; seruantys, \* 484. — tyrauntis, 354.

II. Words in *-ioun*.

excusacyouns, 362 f. — petyciouns, 363 f.

III. Dissyllables in *-en, -ayn*, with the accent on the penult.

maydenys, 282, 990, 2673 ; but

Of goode wemen maydenys and wyues, 474.

In 722 it seems to me more objectionable to make *maydenys* trisyllabic than to regard the verse as lacking the first syllable :

Maydenys been I-kept for gelosye.

payenys, 1688 ; in 786 one may read *payenys* . . . *Idolës*, or *payenÿs* . . . *Idolës*.

Ròmeynys (*dissyll.*), 627, 630, 1695 ; Ròmaynys (*dissyll.*), 275.

wardenys (*dissyll.*), 753 ; (*trisyll.*), 780.

IV. Words in *-r*.

auncestris, 2536. — àtourys (*dissyll.*), 88, 308. — conseylerys, 1550 f ( : offiserys). — courseris (*dissyll.*), 1195. — maryneris (*trisyll.*), 2169. — massangerys (*trisyll.*), \* 1091. — neighëboris (*trisyll.*), 720. — offiserys, 1551 f ( : conseylerys).

## V. Miscellaneous words with consonantal ending.

baladis, \* 411. — Idolys, 786, cf. *payenys*, III, above. — merveylis, 1431. — nàrcotÿkis, 2670. — regalys (*dissyll.*), 2128. — roundelys (*dissyll.*), \* 411. — tydyngis, 1724.

VI. Words in accented *-e*.

autòriteis (4 syll.), 83. — beùteis (*dissyll.*), 208. — deÿnteis (*dissyll.*), 1100.

§ 40. Plurals of the *n*-declension which preserve the Anglo-Saxon ending (*-an*) in the form *-en* (*-yn*) are :

eyen, 102, 827, 859, 885, 1038, 1734, 2240, 2647. In 237, instead of *eyë caste*, several of the other MSS. have *eyèn caste*.

pesyn (A.S. piosan), 648.

§ 41. Plurals in *-en* (*-yn*) by imitation (Child, § 24 ; ten Brink, § 215, 217).

bretheryn, 2562, 2601.

childeryn, 901, 1562, 1568, 1574, 1926 ; in 1657 G. has *childere* (cf. A.S. *cildru*), but all the other MSS. have *childeryn*.

doughteryn, 1963.

systeryn, 2630 ; susteryn, 979.

§ 42. Plurals with umlaut (Child, § 26 ; ten Brink, § 214).

fet, 2209.

men, 1, 10, 11, 12, 666, etc., gentil men, 1506 ; werkemen, 672.

teth, 2006.

wemen, 188, 190, 193, 266, 1830 ; wemyn, 2353.

§ 43. In the following words plurals occur identical in form with the singular.

fortënyght, 2256.

thyng, 11 (?), 1347.

tyme is the reading of five of the MSS. in 1342 (twenty tyme).

3er, 2259.

sayl, 654, *sg.* ? ; cf. the passage from Florus quoted by Skeat, *ad loc.*, which contains the expression *veloque purpureo*.

brond, The furies thre with al here mortal brond, 2252 (cf. Eumenides *tenuere faces de funere raptas*. — Ovid, *Met.* vi, 426 (Skeat), is perhaps singular.

§ 44. The genitive plural does not differ in form from the genitive singular.

queenys, alle queenys flour, 1009.

Grekis sleyghte, 931.

§ 45. Dative plural (Anglo-Saxon *-um*).

whilom (A.S. *hwflum*), 422, 1005, 2562 ; whylom, 706 ; whihom, 901.

fote (A.S. *fótum*), cf. lyght of fote, § 14. Perhaps to be taken as a singular.



## ADJECTIVES.

§ 46. Adjectives ending in Anglo-Saxon in a short vowel (in the indefinite use) end in *-e* in *L. G. W.* (Cf. Child, § 29; ten Brink, § 230).

Most of these are either *jo*-stems or *i*-stems that have gone over entirely to the *jo*-declension: *dere*, *fremde*, *grene*, *kene*, *mete*, *newe*, *riche*, *sene*, *stille*, *thikke*, *trewe*, *wilde*. Here belong *softe*, and *sote*. *Narwe* (*wo*-stem) may owe its form partly to the influence of the oblique cases. For *alone*, cf. § 47.

*dere*, *deere* (A.S. *déore*, W.S. *díere*, *dýre*, L. *deore*, *dure*, O. *deore*, *dere*), that was hire so *dere*, 701 f (: *cheere n.*); that art to me so *dere*, 2296 f (: *here adv.*); a doughtyr *dere*, 2574; It nas not *sene dere* I-now a myte, 741. For the definite use of *dere* cf. *myn dere herte*, 1294, 2122; *fadyr dere*, 2329; *pandionys fayre doughtyr dere*, 2247 f; *hire herte deere*, 868 f.

*fewe* (A.S. *féa*, *féawe*, plur. *-tant*, L<sup>b</sup> *feue*, *feuze*, O. *fæwe*), of a *fewe*, 284 f (: *on a rewe*).

*fremde* (A.S. *fremde*, O. *fremmde*), 1046.

*grene* (A.S. *græne*, *gréne*, L. *grene*, O. *grene*, *pl.*), ffor whichē the white coroun above the *grene*, 155 f (: *for to sene*); the *grenē medewe*, 91; the *softe* and *sote grene gras*, 225. These are the only examples of *grene* as adj. in *L. G. W.*, and unfortunately all are examples of the definite use. As noun, — *grene*, 146, 229 f (: *queene*); *-e*, 117.

*kene* (A.S. *céne*, *cýne*, L., O., *kene*), 2655 f (: *sene adj.*).

*kynde* (A.S. *cynde*, but usually *gecynde*), 303 f, 921 f, 2087 f, (all : *fynde inf.*); *unkynde*, 2716 f (: *mynde n.*); *onkynde*, 1261, 857 f (: *I-fynde inf.*).

*mete* (A.S. *mæte*), 1043 f (: *swete adj.*).

*newe* (A.S. *néowe*, *nówe*, W.S. *níewe*, *níwe*, L<sup>ab</sup>. *neowe*, *neouwe*, *niwe*, L<sup>b</sup>. *neuwe*, *newe*, O. *neowe*, *newe*), 58 f, 435 f, 1235 f, 1760 f; 1077, 2160; *newe*, 117, 1045; a *newe* (*substantively*), 289 f (: *trewe adj.*). Examples of the definite use of *newe* are: the *newe* (blysful) somerys sake, 100, 130; *hire newe geste*, 1158; *this newe troyan*, 1172; *this newe iolye wo*, 1192.

Rhyme words. — hewe *n.* (58, 1760), trewe *adj.* (435, 1235).  
ryche (A.S. *rice*, L. *riche*, *ricche*, O. *riche*), 1528 f, 2291 f; 112;  
riche, 2302.

sene (? A.S. *gesýne*, *geslene*, *geséne*, O., P.Pl. *sene*), 316 f, 694 f,  
2655 f; 741; I-sene, 1394 f.

Rhyme words. — queene *n.* (316, 694, 1394), kene *adj.* (2655).  
narwe (A.S. *nearu*, L. *dat.* and *pl.* *narewe*, O. *pl.* *narrwe*), 600;  
narw (+ and), 740. Definite use: this litil narwe clyfte, 744.

softe (A.S. *sófte*, *adv.*, but also used as *adj.* instead of *séfte*, *sæfte*  
(cf. Sievers, § 299, n. 1, and Sweet, 2081), L. *softe*, O. *soffte*),  
745. Definite use: Vpon the softē and sote grene gras, 225.

sote (A.S. *swéte*, *swáete*, *adj.*, modified by *swóte*, *adv.*), 1077 f  
(: bote *n.*), 2612 f (: rote *n.*). Definite use: 225; the sote  
soun, 752; o swete cloth, 1338. myn herte swete, 132 f, 2190 f,  
this lady swete, 1042.

stille (A.S. *stille*, L. *stille*, O. *stille*, still), 236.

thikke (A.S. *picce*, cf. Cosijn, *Altws. Gr.*, II, § 48, Sweet, 586, L.  
*picke*), 1198.

trewe (A.S. *tréowe*, W.S. *tríewe*, *trýwe*, L. *treowe*, O. *trowe*), 434 f,  
800 f, 1234 f; 454, 456, 495, 1636, 2511; trewe, 703, 921, 1266,  
1267, 1521, 1526, 2391; trowe, 303; ontrowe, 1573; trewe,  
1576, is the only instance in *L. G. W.* of an exception to the  
rule stated at the beginning of this paragraph. Definite use:  
hire trewe louere, 1958; his trewe loue, 2227, 2542.

wilde (A.S. *wilde* (also *wild*), cf. Sweet, 450, Plummer, *s.v.*, and  
*Gnom. Vers.* 18, L., O. *wilde*), 805, 980, 1121; wilde, 844.  
Definite use: the wilde se, 2163.

Note 1. — For the *adj.* *fre* (A.S. *fréo*), invariable in form, cf. for  
examples of all sorts, 1977 f, 2152 f, 2521 f.

Note 2. — The only example of *zelwe* is definite: thyn zelwe her,  
1672.

Note 3. — The only examples of *shene* are definite, as, — ysiphele  
the shene, 1467 f, — except, the morwe schene, 49 f.

§ 47. In *alone*, -e goes back to the Anglo-Saxon weak ("definite")  
ending -a.

alone (A.S. *eall ána*, L. *al ane*, O. *all ane*), 1798 f, 2378 f; alone,  
1777.

Rhyme word. — mone *n.*

§ 48. *Lyte, meche* belong in a category by themselves. On their relations to A.S. *lyt*, *lytel*, *micel*, *mycel*, see especially Bright, *Am. Jour. of Philology*, IX, 219.

*lyte*, *lite* (A.S. *lyt*, *adv.*, *lytel*, *adj.*) is said by ten Brink, § 231, to be "im Sing. wohl nur substantivisch gebraucht," but this is contradicted by four places in *L. G. W.*: *thow that myn wit be lite*, 29 f (: *delite 1 s. pr. I.*), *thyn penaunce is but lyte*, 484 f (: *quite inf.*), *this clyfte was so narw and lyte*, 740 f (: *myte n.*), *It oughte be to 3ow but lyte glorye*, 2531. In 2531, all the other MSS. have *lytel*, which is perhaps the correct reading; but the three other cases are secured by the rhyme, and by the agreement of all the MSS. except in 29 where the rest have the substantive use: *though that I konne but lyte*. For the substantive use of *lyte*, see 523 f, 2495 f.

For *litol* see 744, 1205, 1225, 2376; *lityl*, 537; *lytil*, 489, 2391; *lytyl*, 97; *substantively*, *lytil* wroughten, 1696; *adverbially*, *lytil lasse*, 2256.

*meche* (A.S. *micel*, L.W.S. *mycel*), *meche sorwe*, 946; *meche doute*, \*1613; *so meche wo*, 2685; *so mech[ē] good*, 1175; *fful meche ontrouthe*, 1677. Cf. also *meche adv.*, as *meche as*, 430; and in as *meche as*, 764.

§ 49. Several adjectives which in Anglo-Saxon end in a consonant, sometimes or always take *-e* in *L. G. W.* (Cf. Child, § 30; ten Brink, § 231).

Some of the *-e*'s in the following list are perhaps to be explained on grammatical grounds. Of petrified vocatives (cf. ten Brink, § 235, Anm., but also Zupitza, *Deutsche Lit.-Zeit.*, 1885, coll. 610, 613, and Freudenberger, pp. 37-40) there is only one example: *false Demophon*. In *longe tyme*, *longe while*, *olde tyme*, one is tempted to see the remains of old dative constructions in which the final vowel has been preserved by the cadence of the phrase.

[bare] (A.S. *bær*, L<sup>a</sup>. *bare*, L<sup>b</sup>. *bar*, P.Pl<sup>bc</sup>. *bare*, P.Pl<sup>c</sup>. *bar*) *only* in *barefot* (A.S. *bærfót*, L<sup>a</sup>. *bar-fot*, L<sup>b</sup>. *bareuot*), 2189: And to the stronde barefot faste she wente.

*brode* (A.S. *brád*, L. *bræd*, *brad*, *brod*, O. *brad*, P.Pl. *brod*), *adj.* in *pred.*? or *adv.*? 851: The blode out of the wounde as *brode sterte* As watyr whan the condit brokyn is.

[fayre] (A.S. fæger, L.<sup>a</sup>. fæir, -e, fæizer, faire, etc., L.<sup>b</sup>. fair, O. fazzer, P.Pl. fayre), *only in fayre*, 2460. fayr, 1483 f, 1599 f, 1755 f, 1818 f, 2548 f; 57, 613, 1037, 1073, 1763, 2288.

Rhyme words. — eyr *n.* (1483), ayr *n.* (1599, 1818, 2548), dispayr *n.* (1755).

false (late A.S. fals, from O.F. or Latin, P.Pl. fals), To tellen þow of false demophon, 2398; so in all the MSS. except Tr., which has *of hym that fals demofon*. Here and in 2495 Gilman (Riverside edition of Chaucer) reads *Demophoön* (cf. Freudenberger, p. 38), but everywhere else in *L. G. W.* it is *Dèmophòn*, which may be retained both here and in 2495 if we read *falsē* and *Ostessē*.

fals, 457, 857, 1236, 1390, 1585, 1669, 2235, 2447, 2492, 2556, 2571.

[frosche] (A.S. fersc, L. freche, frech, O. fressh), *no examples*. — frosch, 57, 1761.

goodȝ (A.S. góð, L., O. god), 506, *this* immediately preceding probably caused the scribe to write final -e. good, 494 f (: hod *n.*); \* 270, 696, 700, 802, 1087, 1149, 1460 : *substantively*, it dede hem good, 122 f (: brod *n.*).

[grete] (A.S. gréat, O. græt), *no examples*.

gret, 44, \* 417, 525, 598, 711, 793, 794, 1008, 1345, 1409, 1421, 1446, 1506, 1508, 1514, 1532, 1604, 1976, 2161, 2444, 2445, 2584, 2712.

liche (A.S. gelfc, *adj.* also gelfca, *n.*, L. iliche, ilike, O. like), there was no man hym liche, 1529 f (: ryche *adj.*); there nas non hire lyche, 2291 f (: ryche *adj.*). The final -e may possibly be due to the influence of the noun; indeed *lyche* in 2291 might be taken as the noun if there were no other examples to consider.

lik, 1206; lyk, 354, 1066, 1068, 1604, 2446, 2649.

longe (A.S. lang, long, L. long, O. lang), And longe tyme they wroughte in this manere, 772. And preyede to [other MSS. omit *to*] god er it were long [all the other MSS. except Tr. *longe*] while, 1571; longe, 1921; longē, 1565, 1679.

long, 2675 f (: song *n.*); 1184, 1458, 2219, 2515.

loude (A.S. hlúd), with ful loude a steuene, 2328.

olde (A.S. eald, ald, L.<sup>a</sup>. æld, ald, -e, olde, L.<sup>b</sup>. hold, -e, O. ald), of olde tyme, 739. — old, 80, etc.



[wode] (A.S. wód), *no examples.*

wod, 736 f ( : stod 3 *s. pt. I.*); 624, 935; fforwod (cf. *Studies and Notes*, I, 16), 2420.

wrecche (A.S. wræcc, L. wræc(c)he, wrec(c)he, wracche, O. wrecche), I wrecche man, 2214; perhaps also in the definite use in *the wrèchede engèndrynge*, 414; cf. *3e wrechede gelos faderys oure*, 900.

Note 1. — For *-e* written but not pronounced cf. (besides the instances just given) *cole* (A.S. col), 258 f ( : fole *n.* = fool).

Note 2. — For examples of monosyllabic adjectives ending in a consonant in A.S. which take no *-e* in *L. G. W.* cf. the following: *blynd* (169), *bold* (879 f), *bright* (1202), *cold* (878 f, 2197, 2683), *ded* (883 f, 1816 f, 2345 f, 2644 f, 182, 894, 1676, 1810, 1834, 2642, 2649, 2701), *derk* (1999, 2415), *fayn* (1137 f), *fer* (1418), *foul* (388, 1380, 1609, 1818), *ful* (640, 1100, 1513, 2255, 2408, 2615), *glad* (64, 815, 961, 1223, 2626), *hol* (2468), *hot* (914 f), *kyn* (2244), *lef* (2636 f; 1260 f, 1654 f, 1639 f), *lyght* (1699, 2711), *loth* (1639 f), *red* (521, 1199), *ryght* (2327 f, 371), *sad* (1521), *schort* (393, 1309), *sek*, *syk* (2409, 2436), *shamefast* (1535 f), *sharp* (1795), *sound* (1619, 2468), *strong* (891), *war* (593 f, 463, 629, \* 1739), *warm* (914), *whit* (1198 f, 148, 174, 520), *wis*, *wys* (1528, 1599, 1521), *wo* (1985 f, 2339), *wroth* (667 f), *3ong* (400, 1038, 1451, 2075, 2288).

§ 50. The following adjectives of Germanic origin also show an *-e* in *L. G. W.*

badde (? A.S. bæddel), 277 f ( : ladde 3 *pl. pt. I.*).

lowe (O.N. lágr, L<sup>a</sup>. laih, ley, loh, *pl.* laze, loze, L<sup>b</sup>. loh, laze, *pl.*

lowe, O. lah), 938, but in all the other MSS. except Tr. the word following is *y-brought*; 1961 f ( : throwe *pp.*); lowe, 2714.

low (+ *cons.*), 2060, 2081.

meke (O.N. mjúkr, O. meoc, P.Pl<sup>c</sup>. meke), 175 f ( : seke *inf.*).

Note 1. — For *clad*, cf. 229. Skeat and ten Brink (§ 12) regard *clad* as a contracted form of the *pp.* cláðod, but the vowel is not right (the two other examples cited by ten Brink are for various reasons not in point). Sweet derives it from O.N. *klæðdi*, *pt.* Why not derive it from *klæddr*, which has just the right form and meaning? For *wayk*, *weik*, (O.N. veikr), cf. 2428, 2713.

Note 2. — The only occurrence of *wikke* is *The wikke fame*, 1242.

§ 51. Final unaccented *-e* in adjectives of Romance origin is preserved in *L. G. W.* (cf. Child, § 19; ten Brink, § 239).

I. *bènygne* (O.F. *benigne*), 175. — *chast* (O.F. *chaste*), 1577 (+ *vowel*). — *còntrarye* (O.F. *contraire*), 1360, but Skeat, following S., has the better reading *contraire*. — *thebonoyre* (O.F. *debonere*, *-aire*), 179 f (: *fayre*) is merely an instance of bad spelling. — *dygne* (O.F. *digne*), 1742 f (: *sygne n.*). — *huge* (O.F. *ahuge*, *ahoge*), 1197. — *large* (O.F. *large*), 2360 f, 2406 f, 2515 f; 1116, 1118; *large*, 893; *definite use*, *large*, 1019, 1329. — *nyce* (O.F. *nice*), 340 f (: *malyce*). — *pale* (O.F. *pale*), 831, 866, 2317. — *pore* (O.F. *povre*), 113; *definite use*, *pouere* (1 *syll.*), 1981. — *propre* (O.F. *propre*), 259. — *queynte* (O.F. *cointe*), \* 329. — *sobre* (O.F. *sobre*), 2672. — *straunge* (O.F. *estrange*), 1474. — *tendere* (O.F. *tendre*), 1389.

## II. Words in *-ble*:

*able*, 246 f. — *charytable*, 434. — *feble* (*slurred*), 2590. — *honorable*, 247 f; 1126, 2452. — *humble*, 135, 1375. — *inuysible*, 1021 f. — *merciabile*, 396 f; *mercyable*, 323. — *noble*, 173, 383, 607, 710, 936, 1004, 1164, 1210. — *òrrible*, 1681. — *stable*, 322 f, 703 f. — *tretable*, 397 f.

Note. — French *-é* is of course preserved; cf. *attempre*, 1483, *auyse*, 1521 f, *discheuele*, 1315, 1720, 1829, *priue*, 1780, *secre*, 1528; for the definite *tempre* (other MSS. *attempre*), cf. 116.

§ 52. Some Romance adjectives take an *-e* in Middle English that have none in Old French. Of these only one occurs in *L. G. W.*

*dewe* (O.F. *deu*), 603 f (: *value n.*); *duewe*, 364.

*fyn* (O.F. *fin*), seems not to have final *-e* in *L. G. W.*; cf. of *perle fyn* and, 153; of *fyn louynge*, 534.

*queynte* (O.F. *cointe*), cf. § 51.

Note. — For examples of the singular number of Romance adjectives in the indefinite use, see the following: — *crewel* (357 f, 1929), *naturel* (356 f), *òryental* (152 f), *real*, *ryal* (1605, 146, 187); *famous* (1404), *glorious* (473), *lelouè* (331); *desolat* (1279), *mat* (114); *absent* (1768 f), *present* (1769 f), *certeyn* (949), *esy* (187, 200, 1116), *familer* (1606 f), *gèntil*, *gentyll* (491, 1090, 1120, 1267; 597, 908; *gentilman*, 1068, 2132; *gentil born*, 2090), *hawtein* (1120), *heroner* (1120 f), *honest* (2133), *ydil* (1700), *pleyn* (254,

361), pleyner (the art pleyner, 1607 f), seynt (131, 313, 416), sùbtyl (1556), sufficiant (3 *syll.*, 1067, 2524), vileyn (1824); vèrray, verry (259, 297, 360, 1068, 2479; 1478); coy (1548). In 2625 *voyd* should be *voyðed*. For *sekyr* (Lat. *securus*), cf. 2660 f.—For *totulour* in a half-adj. use, see 353 (cf. Skeat's n.).

§ 53. In the definite form (that is, when preceded by a possessive or demonstrative pronoun or by the definite article) monosyllabic adjectives take an inflectional *-e*. (Child, § 32; ten Brink, § 235.)

#### I. Ordinals.

the ferste morwe, 1230; the ferste heuene, 2236.

the thredde part, 190; the thredde wif, 1660; *also* euery thredde [3er], 1932.

the ferthe [part], 190 f (: erthe *n.*).

#### II. Monosyllabic Superlatives.

the beste red, 1987; hym thoughte it was the beste, 2439 f (: reste *inf.*).

at the laste, 948, 1682, 2283, 2295; 236 f, 2309 f; at the laste, 141, 166, 651, 862, 971, 1168, 1417; *but* at the laste (cæsura), 823.

the leste woman, 304, the leste gre, 1313; to his folk the moste & ek the leste, 2303 f; *but* at the laste (cæsura), 759.

the moste partye, 472; the most honour, 2535; to his folk the moste & ek the leste, 2303.

the nexte weye, 2481.

#### III. Miscellaneous.

This blynde lust, 1756.

the bryghte sunne, 1006, 2426; hire bryghte gilte her, 1315; the brygh[t]e mone, 1972; the bryght[ë] morwe, 1202.

the colde walle, 768; the colde mone, 2638.

this dede cors, 677; the deede cors, 876.

the depe affeccoun, 1229.

this dirke caue, 2312.

hire dombe systir, 2377; hire doumbe systir, 2380.

Thyn fayre body, 210; The fayre 3ynge ysiphele, 1467; This fayre world, 2229; kyng pandionys fayre doughtyr dere, 2247; 3oure fayre tunge, 2526.

The foule cherl, 124 ; his foule storye, 2239.

the hotē Ernest (no caesura), 1287.

The pleyne vsage, 2617.

The rede Mars, 2589.

his ryghte wyf, 2573.

the rygh[te] lady, 2029.

the strongē Ercules, 1454.

hire white cōroun, 154, 229, 515, 1355. In 155, *white* may have final *-e* if *coroun* be contracted to *croun*; otherwise, not. The verse runs : for whiche the white coroun aboue the grene.

This ȝonge man, 724 ; this woful ȝonge knyght, 1948 ; myn ȝonge doughtyr, 2297 ; The fayre ȝynge ysiphele, 1467.

- IV. Some examples are here given of the definite form of words which occasionally show an *-e* in forms not obviously definite (cf. § 49).

his bare scherte, 391.

the false fox, 1393 ; this false louere, 2226 ; this false thef, 2330 ; his false fadyr, 2464.

the frosche dayseie, 92 ; This frosche lady, 1035 ; this lusti frosche queene, 1191.

the grete court, 334 ; the grete goodnesse, 499 ; the grete gonne, 637 ; this grete gentil man, 1264 ; the grete Austyn, 1690.

here harde cas, 1056.

the longe day, 50, 650, 1154 ; al the longe while, 1003.

This olde pandion, 2279.

this proude kyngis sone, 1745.

the salte se, 958, 1462, 1510.

- V. *owene*, *owen* (A.S. *āgen*) is found only in the definite use. I. Singular : (i.) Before consonants : ȝoure owenē Iugement, 392 ; his owenē fadyr, 944 ; his owenē modyr, 999 ; his owenē sone, 1945 ; his owenē faderys wone, 2449 ; hire owenē deth, 2485. (ii.) Before *h*-, monosyllabic : his owenē honour, 394 ; myn owenē hertes reste, 507. (iii.) Plural : hire owenē childeryn, 1926. (iv.) Preyse euery man his owenē as hym lest, 1703. (v.) In *Or cuer han reward to his owen degre*, 385 (so all the MSS., except Fx., Tn., Th., which have *unto* for *to*, making an alexandrine), either *to his owen* occupies only a single foot, or *cuer* and



*owen* are monosyllabic and *reward* is accented on the penult ; on either supposition *owen* is a monosyllable.

§ 54. Occasionally, however, *-e* is dropped in the definite form of monosyllabic adjectives. (Child, § 36 ; ten Brink, § 236).

in his rygh[t] hand, 942. This was perhaps felt as a compound ; certainly in *the godd man*, 1391, *godd-man* is a compound word in which *good* has entirely lost its force.

Genuine examples of apocope, however, are, —  
the chef dongeoūn, 937. — the verray trewe lucesse, 1686. — For another possible example, cf. the white coroun, 155.

§ 55. In vocative phrases monosyllabic adjectives appear in the definite form when they precede the noun (as in A.S. *læofa Bēowulf*). (Cf. Child, § 34 ; ten Brink, § 235).

leue systyr myn, 1170 ; leue systyr Phedra dere, 1978 ; myn ryghte doughtyr, 2628 ; myn ryght[ē] lady, 1620 ; Thow sly deuourere, 1369, shows the absorption of an *-e* by a preceding vowel.

In definite and vocative phrases in which the adjective follows the noun no *-e* is added.

doun in the boteme dyrk and wondyr lowe, 1961.

myn lady bryght, 2054 f ( : knyght).

But also :

hire corene white, 152 f ( : lite *adj.*).

Tarquinius the 3onge, 1698 f ( : tunge *n.*).

Note. — In *his modyr hye aboue*, 1141, *hye* may be an adverb.

§ 56. For adjectives of more than one syllable which do not stand at the end of the verse, the following rule as to *-e* in the definite and vocative constructions may be inferred from the usage of *L. G. W.*

Of adjectives of more than one syllable those alone take *-e* which have a primary or secondary accent on the ultima and are followed by a word accented on the first syllable.

The special cases may be stated as follows :—

I. Dissyllabic paroxytone adjectives take no *-e* when the following word is accented on the first syllable. The verse does not admit such an arrangement of accents as oðoòð.

Example : this blysfyl sone (cf. § 57 for others).

II. For the same reason dissyllabic oxytone adjectives take no *-e* when the word that follows is accented on the second syllable.

III. Trisyllabic proparoxytone adjectives (òòò) take *-e* unless the word that follows is accented on the second syllable.

Example : the wòrthyèrë queene (§ 59).

IV. But trisyllabic proparoxytone adjectives take no *-e* when the following word is accented on the second syllable. The verse will not admit such an arrangement of accents as òòòòòò.

Example : his stòrial myrdour (§ 60).

V. For the same reason trisyllabic paroxytone adjectives take no *-e* when the following word is accented on the first syllable.

Example : th' infynyt graciousnesse (§ 61).

Examples under I.-V. follow (§§ 57-61).

Note 1. — There is no adjective of more than three syllables in the Legend.

Note 2. — The only example of the treatment of the singular of an adjective of more than one syllable in the definite use at the end of a verse is *the fayreste*, 717 f ( : on of the lustyeste).

Note 3. — For adjectives of more than one syllable used indefinitely in the singular, cf. brothil (2556), botemēles (1584f), dredful (811), dredy (810), euyll (1523, 2135), gilt[ē]les (1982, 2092), hardy (803, 1528, 1773, 1800), harmles (2664), helpeles (2714), (on-) ryghtful (323, 1771), shrewede (1544), skylful (20, 37), sory (1082), storyal (702), vileyn (1824), weked, wekid, wekede (2395, 1928).

§ 57. I. Dissyllabic paroxytone adjectives take no *-e* in the definite and vocative uses when the following word is accented on the first syllable. (Cf. Child, § 35 ; ten Brink, § 246).

(a) Comparatives and Superlatives :

thyn grettere part, 2213.

the gretteste prys, 2534.

Cf. in the plural :—

the gretteste of his lordis some, 1050.

On of the gretteste man (other MSS. *men*) of myn cuntre, 2053.

(b) the nakede text, 86 ; cf. hym nakede made, 114.

this wekede custome, 1943 ; thow welkede wal, 756.

the wrechede engendrynge of mankynde, 414; cf. 3e wrechede gelos faderys oure, 900.

(c) that blysfyl [h]our, 682; this blysfyl sone, 1138.

the newe blysfyl somerys sake, 130; cf. for indefinite use, 1137, 1741, 2246.

myn sorweful herte, 681; hire sorweful herte, 2347; indefinite use, 390, 1832.

(d) hire bloody mouth, 820; for pl. cf. 2689, for sing. indefinite, cf. 807, 864, 2245, (blodi) 1388.

hisẽ emty schede, 888.

his fery herte, 2292; cf. the fery dartis, 167.

the fomy byrdil, 1208.

his frosty mouth, 878.

this holy queen, 1143; cf. the haly day, 35.

this lusty knyght, 1542; this lusti frosche queene, 1191; cf. these newe lusti folk, 1151; his lusty folk, 1193; for indefinite use, cf. 1038, 1451, 1541.

this myghty god, 158; the myȝty god, 142.

(e) rygh-wis god (*voc. ?*), 905; cf. 353.

(f) Romance and Latin adjectives:

This amorous quien, 1189; cf. manye an amorous lokyng, 1102.

this crewel man, 1805, 2386; the crewel god, 2245; his crewel craft, 2591; hire crewel fadyr, 2715.

this famous tresore, 1444.

the fenal ende, 2101.

the gentyl kynde, 377.

the Ioly tyme, 36; this newe iolye wo, 1192.

myn mortal fo, 248; *al he ȝ mortal brond* is hardly plural, cf. § 43.

his pitous ende, 904.

hire rēal pāleys, 1096; cf. *in hire estat ryal*, 1036 f (: with al).

ȝoure subtyl fo, 2559.

the verray preue, 2113; the verray trewe lucesse, 1686.

§ 58. II. Dissyllabic oxytone adjectives take no *-e* in the definite use when the following word is accented on the second syllable.

There is no example of this class in *L. G. W.*; the nearest approach to one is *thȝȳn frendȝly manȝre*, 205, where *frendȝly* must be read with hovering accent,

§ 59. III. Trisyllabic proparoxytone adjectives (ðoð) take *-e* in the definite and vocative uses, unless the word that follows is accented on the second syllable.

The only example is :

the wòrthyèrë quèene, 317.

§ 60. IV. But trisyllabic proparoxytone adjectives take no *-e* when the following word is accented on the second syllable. The verse will not bear such an arrangement of accents as ðoðoðoð.  
his èstoriàl (*other MSS. read storial*) myroùr, 307.

§ 61. V. For the same reason trisyllabic paroxytone adjectives take no *-e* when the following word is accented on the first syllable.  
the infynyt graciousnesse, 1675.

§ 62. The following are the only examples of the vocative of adjectives of more than one syllable :

o sely Philomene, 2339 ; o sely wemen, 1254.

3e wrechede gelos faderys oure, 900.

§ 63. The *Legend of Good Women* shows no trace of French inflection of adjectives except in *foreyne* (§ 32).

§ 64. Adjectives in the Comparative Degree usually end in *-er* (*-ere*) in *L. G. W.*

(a) fayrere, 1006, 1600, 2172 ; fayrere, 2425.

falsere, 2399, — a falsere herde I neuere non.

grettere, 2213.

hardyëre, 2554, — 3e (*sing.*) ben hardyere than.

leferë, 75 ; leuëre, 2414, — Hym were leuere than al the world a londe.

lothere, 75 f ( : nothire = neither).

mekere *pl.*, 2198.

trewere, 695.

wisere, 2634, — And werke aftyr thyn wisere euere mo.

worthyëre, 317, the worthyëre queene.

There is no example of the comparative of a Romance adjective, unless *false* be regarded as of Romance origin.

(b) lengere, — withoute lengere space, 440 ; lengere sarmoun, 2025.

The adverbial form is the same : euere lengere the more, \* 1517.  
hettere, 735, instead of which the other MSS. have *hotter*.



- (c) *betere*, — *wel betere loue*, 1386 ; To me ne fond I neuere non *betere* than the, 436 (but other MSS. omit *neuere* and put *non* after *betere* ; *ȝit* were it *betere*, 2089 ; til that the wynd be *bettyr*, 1496 ; the *bettere* (A.S. *þý bettran*), — I shal neuere ben the *bettere*, 1363 f ( : *lettere n.*).

*bet*, — *ȝit* is it *bet* for me, 700.

*lasse*, *lesse*, — a *fortenyght* or *lytil lasse*, 2256 f ( : *passee inf.*) ; the *lesse peyne*, 419 ; cf. it is *neuere* the *lesse so*, 14.

*more* (A.S. *mára*), I. as *adj. indef. sing.* with nouns and pronouns, — no *more cumpaynye*, 967 ; *withoute more speche*, 1627 ; *more effect*, 620 ; *without more arest*, 806 ; his thank is *wel the more*, 442 f ( : *therefore*). — *more thyng*, 11, is probably plural. II. *more*, *substantive use*, — *ther is no more*, 847 f ( : *sore adv.*) ; *what shulde I more seye (telle)*, 1180, 2218 ; no man there did no *more than his wyf*, 1701 ; I *wele no more speke*, 2225 ; *ȝe gete na more of me*, 1557.

Note. — The adverb-line is probably passed in both the following:

And dede hem honour more than before

And with hem delede euere lengere the more, 1517-8.

*more*, *adj. use*, *more prosperite*, 906 ; no *more nauye*, 960 ; *more richesse*, 1253 ; a *more myschef*, 2331.

*mo*, *plural* (A.S. *má*, *neut. subs.*), — of trewe men I fynde but fewe *mo*, 917 f ; I not with hem If there wente any *mo*, 1227.

- § 65. The Comparative and Superlative of adjectives are sometimes formed by means of *more* and *most* (Child, § 38, *d* ; cf. ten Brink, § 245).

No examples of such formations occur in the *Legend*. Interesting as quasi-comparatives are : it were *bettere* *worthi*, 243, and *ȝow* oughte be the *lyghtere* *merciabile*, 396.

- § 66. The Superlative of adjectives ends in *-est*.

*best*, 1702 f ( : *lest imp. pr. I.*)

*ȝyngeste*, 2575, — *Ypermystra ȝyngeste of hem alle*.

For superlatives in the definite use, cf. §§ 53, 57, 59, 70.

- § 67. The Plural of monosyllabic adjectives ends in *-e*.

In the following list no definite or vocative forms are included without notice. For adjectives which sometimes or always have *-e* in the singular, see note at the end of the section.

## I. Adjectives standing immediately before the nouns modified :

goode (A.S. gód ; for *sing.* cf. § 49), 474 ; goode, 272, 277.

grete (A.S. gréat ; for *sing.* cf. § 49), 714 ; grete, 929.

harde (A.S. heard), 709.

olde (A.S. eald, ald : for *sing.* cf. § 49), 18, 19, 25, 27, 262, 301, 315, 350, 786 ; olde, 21, 82, 273, 1258.

salte (A.S. sealt), 2284.

shorte (A.S. sceort ; for *sing.* cf. § 49, n.), 2462, 2643.

smale (A.S. smæl), 37, 118, 517, 540.

syke (A.S. séoc), 1203.

## II. Adjectives following the nouns they modify :

bryght (A.S. beorht, E.W.S. -breht, L.W.S. -bryht. *Sing.*, bright), 2610 f ( : dyght *pp. pl.*) ; Tn. has *bryghte, dyghte*.

colde (A.S. ceald, cald), 762 f, 1954 f ( : holde *pp.*).

ful (A.S. full. *Sing.*, ful), ful (+ *vowel*), 1118, 1254 ; fful (+ *vowel*), 1255.

goode (A.S. gód. *Sing.*, good), 2577.

grete (A.S. gréat), 274 ; grete, 1551.

hye (A.S. héah, héh) 2614 f ( : menstralsye *n.*), cf. 709.

rede (A.S. réad. *Sing.*, red) 42 f ( : mede *n.*), 167 f ( : sprede *inf.*).

swift (A.S. swift), (+ *vowel*) 1195.

wete (A.S. wæt), 775 f ( : hete *calor*).

white (A.S. hwít. *Sing.*, whit), 42.

But, — fayn (A.S., fægen), 118 f ( : ageyn).

III. fewe (A.S. féa(we), -wa, *plur. tant.*), Of trewe men I fynde but fewe mo, 917 ; and that nat of a fewe, 284 f ( : on a rewe).

## IV. Cardinal numerals (Child, § 39. c ; ten Brink, § 247) :

tweyne tweye (A.S. *masc.* twégen), the doughteryn tweyne, 1963 f ( : foreyne *n.*) ; by-twixe us tweyne, 2499 f ( : compleyne *inf.*) ; a word or tweyne, 2489 f ( : peyne *n.*).

thilke tweye, 346 f ( : with-seye *inf.*) ; they tweye, 1154 f (pleye *inf.*) ; a monyth or tweye, 2273 f ( : preye *inf.*).

Note. — For *two*, cf. 103 f, 711, 743, 1230, 1302 f, 1377 f, 1562 f, 1635 f, 1657 f, 1767 f, 2211 f, 2242, 2287 f, 2495, 2562 f, 2601 f, 2661, 2667. For *a two* (= *in two*), cf. 738, 758 f, 2347 f, 2657 f, 2695 f. For *bothe*, cf. § 79.

fourē (A.S. feower, North. feuer, féor), 2504.

ffyuē (A.S. fif), 2259.

seuene (A.S. séofon), — this seuene 3er, 2120; with schepis vij and, 960.

nynētene (A.S. nigontiene), 186 f (: grene).

Note. — *Ten* occurs only as a multiplicative, *it is ten so wod*, 736 (cf. Zupitza, Herrig's *Archiv*, v. 84, p. 329); cf. also, *And 3it of Beute was she two so ryche*, 2291 (A.S. tú swá lange, *Chron.* 897). Other numerals, — *thre* (1529, 2252, 1511 f, 2057 f, etc.), *twenty*, *twenti* (1342, 2177), *a twenty 3ir & thre* (2075), *an hunderede* (277, 285, 369), *a thousand* (1). For *on*, cf. § 79.

## V. Monosyllabic participles (see also § 68).

### VI. Romance adjectives :

stoute (O.F.? or M.Du.?), with stoute romeynys, 627; clere (O.F. cler), 127 f, 203 f; cleere, 1828 f; fyne (O.F. fin), 673 f.

Note 1. — Adjectives which are both plural and definite of course have *-e*: false (1301, 2180), frosche (67), grete (510, 639, *substantively*, 1693 f), holwe (2193), newe (1151), olde (249, 2536), porpere (654), straunge (1508), wise (2431), 3onge (1196, 1216), 3ynge (1657).

Note 2. — For examples of the plural of adjectives ending in *-e* in the singular, cf. badde (2597), brode (829), clene (282), false (476, 1368, 1385, 2565), grene (159), riche (1107, 1117, 1130), sote (108), trewe (282, 306, 917), wilde (2165), wise (257, *subst.* 19), dere (1926 f), fre (1977 f), grene (2648 f), kene (1190 f), lite (151 f), newe (161 f, 273 f), riche, *subst.* (374 f, 1934), trewe (428), wilde (1217, 2198 f), 3are (2270 f). For the plural of Romance adjectives that end in *-e* in the singular, cf. pore (376, *substantively*, 193, 374), queynte (2013), tendere (1370).

## § 68. Monosyllabic perfect participles standing in the predicate regularly take no *-e* in the plural.

### (i.) Before consonants and at the end of the verse : —

the houndis ben I-brought, 1194 f (: thought *n.*); some were cut the hals, 292; and some were dreynkt, 293; and hust (= hushed) were alle, 2682; maydenys been I-kept, 722; wordys weren sayed, 767 f (: apayed *pp.*); childeryn . . . for to be

slayn, 1927; hem that ben In loue forsworn, 2455 f (: by-for*n adv.*); 3e (*pl.*) ben forsworn, 1259 f (: be-for*n prep.*).—(ii.) Before vowels:—And some were brend, 292; this lyno and she ben brought, 2676.

But in perhaps two instances the *-e* appears: Hire clothis cutte were vnto the kne, 973 (but P. is the only other MS. that has *cutte*, Fx., B. have *knytte*, the rest *cutted* various spellings, except R., which has *Com*); the sacryfises ben ful redy dight, 2611 f (: the laumpis bryght.)

§ 69. Monosyllabic adjectives standing in the predicate do not always take *-e* in the plural (Child, § 41; ten Brink, 234).

th(e)y woldyn nat be fals, 293 f (: hals *n.*); Be war 3e wemen of 3oure subtyl fo, 2559.—With 3e, *sing.*: 3e ben lyk 3oure fadyr, 2544.

Note.—For plurals standing before vowels, cf. brode (782), ded (290), foule (2240), ful (274), lyk (1569), sore (2240), trewe (193, 475), war (2387), wyse (287). For other examples of plurals in the predicate, cf. alyche (375 f), clere (*adv.*? 2224 f), dede (1531 f), fewe (917), sterne (1695), stoute (1695 f), stronge (2670 f), trewe (272, 288), wide (782 f).

§ 70. For adjectives of more than one syllable which do not stand at the end of the verse, the rule as to *-e* in the plural is the same as that already stated for the definite and vocative constructions (§ 56). Of such adjectives those alone take *-e* which have a primary or secondary accent on the ultima, and are followed by a word accented on the first syllable (cf. Child, § 40; ten Brink, § 233).

Note.—For convenience words in *-re* (*-er*) have been included in the following list. A few cases of *-e* written but not pronounced will be observed.

- (a) the gretteste of his lordis some, 1050; on of the gretteste man (*l.* men) of myn cuntre, 2053.
- (b) these thyngis been a-cordit thus, 2027; spicis partid, 1110; these olde aprouede storyis, 21; barris vp enbosedē hye, 1200; wordis farcedē with plesaunce, 1373; thynne olde auncestris peyntedē ben, 2536; now be we . . . sekeredē to, 2128; may there swich[ē] terys feynedē be, \* 2529.



Note. — For other examples, cf. 372, 762, 1031, 1432. For perfect participles in the singular with *-e* written but not pronounced, cf. 932, 1081, 1143, 1344, 1374, 1411, 2658.

- (c) He hath makid lewede folk to delyte, \* 403 ; 3e wrechede gelos faderys oure, 900.
- (d) hise heuy dedly eyen, 885 ; redy ben . . . the furies, 2251 ; the sacryfises ben ful redy dyght, 2611 ; O sely wemen, 1254 ; othere sundery thyngis 23 ; of sundery wemen, 276 (cf. in sundery wise, 290) ; we wery be, 1494 ; they ben worthy folk, 1518 ; for adjectives in *-ly*, cf. § 72.
- (e) the hachis sledere, 648 f ( : to gedere).
- (f) songis amerous, 2616 ; with stoute romaynys crewel as lyoun, 627 ; the fatal systeryn, 2630 ; gentil cryaturys, 1370 ; gentyl wemen, 1587 (cf. 2131, where *gentyl wemen* is probably a compound) ; hire subtyl werkemen, 672 ; 3e wrechede gelos faderys oure, 900.
- (g) Ek al the world of autourys mayst tow here Cristene and hethene trete of swich matere, 308-9 ; they were hethene al the pak, 299 ; these ydele wordys, 767 ; they were half Idyl, 1697 ; how stedefaste wedewys, 283.

§ 71. The treatment of the plural of adjectives of more than one syllable at the end of the verse is illustrated by the following examples :

on of the lustyeste, 716 f ( : fayreste *def. s.*) ; the hachis sledere, 648 f ( : to gedere *adv.*) ; ffor olde payenys that Idolys heryed Vsedyn tho in feldis to ben beryed, 786-7 (this rhyme of *pp.* with *pt.* might be justified by supposing *beried* to have an inflectional *-e*, but it seems better to suppose that the *-e* of *heried* [*e*] is apocopated ; cf. thus was she seruyd That neuere harm agilte ne deseruyd, 2384-5 ; his folk forpynnyd Of werynesse and also enfamynyd, 2428-9.

§ 72. Adjectives in A.S. *-lic* (*-lic*), O.N. *-ligr*, appear in *L. G. W.* with the ending *-ly*. The fact that no example of the spelling *-lich* appears in the Cambridge MS. seems to make against ten Brink's theory (§ 270) that Chaucer was inclined to use *-lich* instead of *-ly* when the following word began with a vowel. A

comparison of the other MSS. shows that in only one instance does *-lich* occur in any of them, — *thyn statly aparaunce*, 1372, Tn. S. *statelich*, Th. *scathlyche*, the rest, *statly* (variously spelt). It is true that there are only a few examples of such words before words beginning with a vowel (885, 1372, 1606, 2701<sup>1</sup>), but, taking into consideration the number of MSS., the evidence seems to be against *-lich* for the *Legend*.

dedly, *att. s.*, 869; his heuy dedly eyen, 885. — *erthely*, *att. s.*, 985, 2118. — *thyn frendely manere*, 205; hire frendely speche, 1084. — *goodly*, *att. s.*, 65; goodly of his speche, 1606. — *gresely*, *att. s.*, 637; *pred. s.*, 2238; *gryseley*, *att. s.*, 637. — his hertely wordis, 2124. — *likly*, *pred. s.*, 1533; *pred. pl.*, 2129; *likli*, *pred. s.*, \*1174. — *semely*, *att. s.*, 1603, 2074. — *thyn statly aparaunce*, 1372. — hire wifly chastite, 1737; in wifly honeste, 2701. — so womanly, 175.

## PRONOUNS.

### § 73. I. Personal pronouns.

I (A.S. *ic*), 1, 3, 4, 24, 30, 37, 40, 42, 44, 45, 47, etc., etc. No other form.

Rhyme words. — *by adv.* (2090), *trewely adv.* (2098).

*thow* (A.S. *þú*), 204, 211, 215, 244, etc., etc.; *thw*, 759, 1444. *tow* (*following -t*), *mayst tow*, 308; *shalt tow*, 543; *that tow*, 1380; *hast tow*, 1822; *aughtist tow*, 1957; but *thow* is even more common after *-t*, cf. *wilt thow*, 1805, *hast thow*, 1823, etc. *Tow* (*at beginning of verse*), 2211. Of the shortened form *-ow* affixed to verbs there are only two examples (*wostow*, 487; *maystow*, 1952) in the Cambridge MS., but the other MSS. often have that form instead of *thow*, *tow*. — Rhyme word. — *3ow* (244).

*he* (A.S. *hé*), 13, 344, 345, 348, etc., etc.; *ho*, 2267; *sche* (corrected to *he*), 882, (not corrected), 642. Common in rhyme, see 169, 1414, 1532, 1555, 1773, 2023, 2029, 2162, 2173, 2666, etc.

<sup>1</sup> Here followed by *honeste*.

she, 142, 2485, 2486, 2487, etc.; sche, 180, 511, 524, 536, etc.; che, 335. Common in rhyme, see 895, 1075, 1617, 2080, 2288, 2520, etc.

it (A.S. *hit*), *nom. acc.*, and *with prepositions* (always *it*, never *hit*), 3, 7, 8, 9, 13, 15, 35, 49, 52, and *passim*.

me (A.S. *mé*), *dat.*, *acc.*, and *with prepositions*. (a) Dative without preposition, 46, 60, 66, 99, 104, 107, 170, 984, 1300, 1729, 2134, etc. (b) Other oblique uses, cf. 29, 34, 75, 171, and *passim*, frequently in rhyme. For elided or slurred *e* in *me*, cf. § 126.

the (A.S. *þé*), *dat.*, *acc.*, and *with prepositions*. (a) Dative without preposition, 481, 2633, 2641. (b) Other oblique uses, cf. 484, 538, 541, 763, 766, and *passim*, frequently in rhyme. What eylyth the, 311; the lestyth, 480.

hym (A.S. *him*), *dat.*, *acc.*, and *with prepositions*. (a) Dat. without preposition, 240, 346, 1011, 1293, 2311. (b) Other oblique uses, cf. 114, 165, 166, 239, and *passim*. him, 2461. For the reflexive use of *hym*, cf. 381, 2677, etc.

Interesting for various reasons are: *withym*, 943; *bytwise hym* Jason and this Ercules, 1544; *this man to 3ow may wrongly ben acused* Thereas be ryght hym oughte ben excusid, 338-9.

hire, hyre (A.S. *hire*), *dat.*, *acc.*, and *with prepositions*. Always monosyllabic: (i.) before consonants, *hyre*, 2277, 2292; *hire*, 121, 333, 432, 503, 513, 615, 701, 1183, 2266, 2278, 2281, 2294, 2300, 2310, 2313, 2325, 2335, 2337, 2372, 2453, 2466, 2467, 2476, 2486, 2488, 2541, 2574, 2581, 2584, 2588, 2598, 2627, 2684, 2685, 2718. (ii.) before vowels, *hire*, 506, 518, 1011; *hyre*, 606, and *passim*; *hir* (+ *how*), 2293; (+ *lesté*), 2312; *hȳ*, 1133. Like *it*, *hym*, and *hem*, *hire* does not occur in rhyme.

we (A.S. *wé*), 17, 763, 901, 2127, and *passim*. There happens to be no example of *we* in rhyme.

3e (A.S. *gé*), 106, 184, 976, and *passim*; as singular, 421, 447, 450, 1082, 1088, and *passim*.

Rhyme words. — be, *inf.* (1724), be, *pp.* (841), she (2127). they (O.N. *þeir*), 287, 290, 294, 371, and often *thy*, 293. Does not occur in rhyme.

vs (A.S. *ús*), *dat.*, *acc.*, and *with prepositions*. (a) *Dat.* without *prep.*, 1493, 2484. (b) Other uses, 904, 1704, 1989, 1993, 2134, 2135.

Rhyme words. — Ascanius (1139), Pelleus (1396), Theseus (2401).

ȝow, ȝou (A.S. *éow*), *dat.*, *acc.*, and *with prepositions*. (a) *Dat.* without *prep.*, 91, 447, 683. (b) Other uses, 85, 132, 902, 979, and *passim*. (c) As singular, 326, 332 (ȝou), 338, 398, 430, 434, 684, and often. *ȝow leste* occurs several times, cf. 88, 439; cf. also *ȝow oughȝe ben the lyghtere merciabe*, 396.

Rhyme words. — now *adv.* (2396), thow (245).

hem, hym (A.S. *him*, *heom*), *dat.*, *acc.*, and *with prepositions*. (a) *Dat.* without *prep.*, 82, 122, 634. (b) Other uses, 31, 32, 44, 680, and *passim*, what hem ealyth, 263. hym, 1486, 2153. Interesting as showing how closely *hem* was joined to a preceding preposition is *aftyȝ hem*, 187. For *hem*, reflexive, cf. 226, 636, etc.

## § 74. II. Possessive Pronouns.

myn (A.S. *mín*), — no other form occurs in the singular. I. Sing. (a) *before consonants*: myn wit, 29; myn stodye, 39; myn bed, 46, 101; myn myght, 60; myn labour, 78; myn couche, 99; myn syght, 244; myn mortal fo 248; myn lawe, 256; cf. also 314, 437, 444, 445, 464, 543, 544, 681, 690, etc., etc. (b) *Before vowels*: myn entent[e], 85, 139, 461; myn ypermistra, 2632. (c) *Before h*: myn herte, 31, 133, 172. 1300, 263; myn hous, 96; myn hertis remembrance, 686. II. In the plural are found *myn*, *myne*, and *mynne*, but in no instance is the *-e* pronounced. The examples are: (a) *myne bokys*, 34, 918; *myne seruauntis*, 247; *myne susteryn*, 979; *mynne frendys*, 2065; *myne dremys*, 2658; (b) *myn eyen*, 102; *mynne olde seruauntis*, 249; *mynne eyen*, 2240; (c) *mynne hondis*, 2689, 2692. III. At his day I ches ȝow to be myn, 132 f (: *seynt volentyn*), is the only example of this possessive in the predicate.

Note. — In *But for to preyese and drawe to me memorye*, 1685, *me* owes its existence to *memorye* and is to be stricken out; cf. the other MSS.



thyn (A.S. þín), — no other form in the singular, except in two instances in which an adjective accompanies the noun. Thus, — thyne feynede trouthe, 1374, thyne countrefeted payne & wo, 1376; but cf. thyn frendely manere, 205; thyn feyre body, 210; thyn statly aparaunce, 1372; thyn humble cheere, 1374). I. Sing. (a) *before consonants*: thyn meknesse, 204; thyn passioun, 213; thyn demophoun, 218; thyn chere, 219; thyn wit, 258; thyn mynde, 270; thyn grace, 468; thyn trespace, 470; thyn lyf, 472; thyn lym, ston; 765, thyn recleymyng, 1371; thyn name, 1381; thyn sekte, 1382; thyn word, 2419. (b) *before vowels*: thyn arguynge, 465; thyn enuye, 757; thyn obeysaunce, 1375. (c) *Following its noun*: Ostesse thyn (+ vowel), 2496; cf. leue systyr myn, 1170. II. In the plural are found *thyn, thyne, thynne* (always monosyllabic). (a) *before vowels*, — thynne olde auncestres, 2536. (b) *before consonants*: thynne gilte tressis, 203; thyne bokys, 271; thyn luris, 1371; thyne wordis, 1373; thyne saylis, 2418.

his (A.S. his), *m.* and *n.*, — usually spelt *his, hys*, in the *sing.*, *hise* in the *pl.*, but *hise* also occurs as *sing.*, and *his* as *pl.*; always monosyllabic. I. Sing. (a) *before consonants*: his pore estat, 113; his swerd, 115; his dispit, 122; his coueytyse, 124; his sophistrye, 125; his face, 163; his chere, 183; his tayl, 379; hys wif, 632; His wif, 663; hisē reste, 1112; hisē myght, his false fadyr, 2464; hisē dede, 1262. (b) *before vowels*: his eye, 237; (other MSS. *hise eyen*); his axynge, 239; his offise, 367; his owen degre, 385; his owene honour, 394; *hise* emty schede, 888; *hise* ese, 1112; *hyse* estat, 1541. (c) *before h-*: his hond, 145, 1282; his hed, 160; his herte, 830, 831; his erte, 1233; hys herte, 1764; his honour, 1648. II. Plural. (a) *before consonants*: hisē wyngis, 143; *hyse* wengis, 168; *hisē* lygis, 366; his lordys, 370, 1422; *hisē* seruauntys, 483; *hisē* schepis, 968, 1093, 1288, 2270; *hisē* lordis, 1050; *hisē* wordis, 1069; his chambris, 1111; *hisē* deuysis, 1272; *hisē* false terys, 1301; his schepis, 1453; his shepis, 1572; his teth, 2006; his marynerys, 2169; his fet, 2209; *hisē* wilis, 2294; *hisē* folk, 2303; his folk, 1280, 2408, 2428; *hisē* wise folk, 2431; *hisē* sonys, 2566. (b) *before vowels*: his eyen, 827; *hise* auentourys,

953 ; *hise obeysauncis*, 1268 ; *hise armys*, 1302, 2158 ; *his epistelis*, 1465 ; *his armys*, 2343. (*c*) *before h* : *hise heuy dedly eyen*, 885 ; *his hertely wordis*, 2124. The spelling *hese* in *hese helys*, 863, is due to the fact that the scribe originally wrote *these*, and afterward scratched out the *t*. *hise* is corrected from *hire* in *hise wounde* (873), *hise blod* (874, 875), *hise empty schede* (888). In *hire wympil*, 888, *his* was originally written for *hire*.

Note. — All that can be stated in regard to the various forms of *myn*, *thyn*, *his*, is that a strong tendency towards the use of *e* in the plural is observable ; when *e* appears in the singular, it seems to be due to the influence of *e* in neighboring words.

*hire* (A.S. *hire*), also *hyre*, — always monosyllabic, cf. note. I. Sing. (*a*) *before consonants* : *hire corone*, 152, 521, 2224 ; *Hyre white coroun*, 154 ; *hire white coroun*, 515 ; *hyre coroun*, 517 ; *hire beute*, 177 ; *Hire name*, 179 ; *hire presence*, 181, 524 ; *hire deth*, 1yf, 509 ; *hire grete bounte*, 1renoun, 510 ; *hire flour*, 512 ; *hyre goodnesse*, 514 ; *hire drede*, 854 ; *hire wympil*, 888 ; *Hyre systir Anne*, 1182 ; *hyre manere*, 1504 ; *hyre wyfhod*, 1687 ; *hyre cheere*, 1746 ; *hyre systyr*, 2125, 2265. (*b*) *before vowels* : *hire estat ryal*, 1036 ; *hire vsaunce*, 1476 ; *hire aray*, 1505 ; *hire enchantement*, 1650. (*c*) *before h* : *hire husbonde*, 501 ; *hire herte*, 865, 868 ; *hire heer*, 870, 1761 ; *hire hew*, 1159, 1748, 2649 ; *hire hele*, 1159 ; *hyre herte*, 1911. II. Plural. (*a*) *before consonants* : *hire subtyl werkemen*, 672 ; *hire frendis*, 798 ; *hire clothis*, 973 ; *hire massangerys*, 1091 ; *hire zonge knyghtis*, 1196 ; *hire wemen*, 1197 ; *hire zynge childere*, 1657. (*b*) *before vowels* : *hire eyen glade*, 1038 ; *hyre eyen*, 1734 ; *hire eyen*, 2647 ; *hire armys*, 2287.

Note. — With *hire meyne endelong the stronde*, 1498, it seems better to regard as a nine-syllabled line than to suppose *hire* dissyllabic. The only other instance in which *hire* has the least appearance of being dissyllabic is *And hire terys ful of oneste*, 1736, where the other MSS. insert *ek* before *hire*.

*oure* (A.S. *úre*), — always monosyllabic, except perhaps when post-positive. I. Sing. : *oure labour*, 988 ; *oure wo*, 988 ; *oure shame*, 1028 ; *oure lyf*, 2698. II. Plural : *oure hedys*, 705 ;

oure carys colde, 762 ; ovre (*corrected*) wordys, 765. 3e wrechede gelos faderys oure, 900 f ( : 3oure *att. pl. post.*).

3oure (A.S. *éower*), — as attributive, monosyllabic, unless in the one instance in which it is postpositive. 3oure sometimes has a noun in the singular as its antecedent, but the form is the same as when the antecedent is plural ; all examples of the singular cited below are marked as such. I. Sing. (*a*) *before consonants* : (*a*) 3oure wyfhod, 207 ; 3oure trouth(e), 214, 221 ; 3oure ronoun, 214 ; 3oure loue, 667 ; 3oure curteysye (*s.*), 218 ; 3oure court (*s.*), 328, 2037 ; 3oure name (*s.*), 404 ; 3oure grace (*s.*), 423 ; 3oure requeste (*s.*), 438 ; 3oure meyne (*s.*), 1089. (*b*) *before vowels (all sing.)* : 3oure estat, 400 ; 3oure alceste, 422. (*c*) *before h-* : 3oure hom coming (*s.*), 2100. II. Plural. (*a*) *before consonants* : 3oure beuteis, 208 ; 3oure schepis (*s.*) 1089 ; 3oure teris (*s.*), 2527. (*b*) *before vowels* : 3oure eres (*s.*), 330. (*c*) We that whilom were childeryn 3oure, 901 f ( : oure *att. pl. post.*). — The only example of 3oure in the predicate is, — to be al frely 3our, 683 f ( : [h]our, *n.*).

Note. — In 410, occurs the spelling *thour* (*thour halydayis*), which is due either to a confusion between *thyn* and 3oure, or (more probably) to the similarity of the old letter *y* to *þ*.

here, hir(e), hyre (A.S. *heora*, *hiera*), — always monosyllabic. The spelling *here* predominates, but *hire* is also very common. I. Sing. (*a*) *before consonants* : hire broð, 121 ; here song, 123, 126 ; hire make, 129 ; here spryt, 262 ; here maydynhed, 294 ; here wedewehed, 295 ; here name, 301 ; here labour, 306 ; hir degre, 370 ; here lyf, 477 ; here desyr, 734 ; hire gladnesse, sorwe, 1231 ; hyre feynede wo, 1257 ; hire myght, 2132 ; here worthynesse, 2537. (*b*) *before vowels* : here stat (*for* here estat), 375 ; hire age, 728. (*c*) *before h-* : here harde cas, 1056. II. Plural. (*a*) *before consonants* : here frosche songis, 67 ; here bekys, 134 ; here compleyntys, 363 ; here lyuys, 475 ; here faderys, 730 ; hyre frendis, 732 ; here wordis, 746 ; here wardeynys, 753, 780. (*b*) *before vowels* : here excusacyouns, 362.

§ 75. III. Reflexive and Intensive Pronouns. The compounds of self (A.S. *self*, *sylf*) appear in *L. G. W.* in the forms *-self*,



-*selue*, -*seluyn* (Child, § 46 ; ten Brink, § 255. Cf. also § 79 below).

myn self, myn seluë, myn seluyn. — Myn self with hyre welþ bothe come & gon, 2277 ; And in myn self this couenaunt made I tho, 688 ; I can myn seluë In this cas nat rede, 2217 ; And al the cost I welþ myn seluyn make, 1448.

thyn self, thyn seluë. — ȝis god wot lx bokys olde & newe Hast thow thyn self allþ ful of storyis grete, 273-4 ; As thow thyn seluë hast begyledþ me, 2547.

hym self. — The fomy brydil Gouernyth he ryght as hym self hath wold, 1208-9 ; And into grece hym self is forth I-fare, 2271 ; And rof hymself anon thour out the herte, 661 ; As thow that he of maleys wolde endyte Despit of loue & hadde hym self I-wrouht, 351-2.

hyre (hire) self, hyre seluë. — Sche fledde hire self into a litil caue, 1225 ; That louede hym betere than hire self I gesse, 1665 ; She fordede hyre self allas, 2557 ; Sche gan hyre self turnemente (*l. tormente*), 1165 ; sche gan hire seluë to turnemente (*l. tormente*), 871 ; hire selue gan sche pente, 875 ; sche hire self (*l. seluë*) smot, 915.

ȝoure self (*l. seluë*). — ȝe han ȝoure self (*l. seluë*) put in mechè doute, 1613 ; but Fx., Tn., S., Th., B. read *I-put*.

§ 76. IV. Demonstrative Pronouns. No distinction is attempted between the substantive and adjective uses.

that (A.S. *þæt*), 78, 105, 116, 544, and *passim* ; in *rhyme*, 808 f ( : sat 3 s. *þt. I.*) ; þat, 39.

tho (A.S. *þá*), 1531, 1575, — only in the phrase *allþ tho that*.

thilke, I. *sing.*, thilke tyme, 537, 2602 ; thilke comenaunt (*l. couenaunt*), 693 ; thilke wynd, 1364 ; thilke god, 1792 ; tilke semblaunt, 1735 ; tilke place, 1915 ; tylke fles, 1435 ; tylke tyme, 2617.

II. *Plural*. Or hym was bodyn make thilke twey, 346.

In *that thilke day*, 2505, *that* is to be stricken out. In *At ilke tyme*, 1813, for *ilke* read *thilke*. In *til the ilke tyme*, 1951, contract *the ilke* to *thilke*.

that ilke, *sing.*, that ilke same nyght, 779.



this, I. Sing., — always monosyllabic, and written *this* except in 904, 1193, where, by mistake, it is written *his*. Examples : 4, 5, 40, 55, 79, 139, 158, 2229 ; in rhyme : 267, 348, 852, 1290, 1568, 2544. II. Plural ; written *these*, always monosyllabic, except in *thesē two*, 1545, where Tn. inserts *mad*, which improves both sense and metre. Examples : 42, 48, 320, 630, 1151, 1216, 1217, 1317, 1508, 1529, 2027, 2180, 2402, 2583.

this ilke, — this ilke senatour, 596.

Note. — A remnant of the A.S. demonstrative *þān*, *þām*, *þān*, dat., is seen in the phrase *for the nonys*, 198 f, 1070 f, 1116 f (in 1070, 1116 written *thenonys*). The A.S. instrumental *þý* is preserved in *for thy*, 624, and in such phrases as, *the lesse*, 14.

### § 77. V. Interrogative Pronouns.

who, *nom.* (A.S. *hwá*), 77, 1456, 1834 ; ho, 77, 238, 869, 879.

whos, *gen.*, does not occur.

whom, *dat. and acc.*, — To whom shal she compleyne, 1799 ; whom schulde he louyn, 1042.

what, *not adj.* ; *acc.*, 140, 241, 280, 742 (spelt *wat*).

Note. — For *what* = *why*, cf. 2025, 2218 ; for *what* = *how*, cf. 1800. Remnants of the instrumental *hwel* are preserved in *for why*, 140, and *why*, *whi*, 245, 268, 758, 1674, 2231, 2520, 995, 1161, 1672, 1822, etc.

which, see under Relatives, § 78.

### § 78. VI. Relative Pronouns and Pronominal Adjectives, and the Interrogative (etc.) *which*.

that, *a general relative for all genders and numbers*, 5, 6, 17, 34, 65, 70, 119, 209, 212, 216, 223, etc., etc. ; that = id quod, 67 ; that he = who, 1260 ; that . . . his = whose, 1403.

who so, 337, 1435, 1456 ; ho so, 1614, 2076. In 1366, several MSS. improve the line metrically by reading *ho* for *ho so*.

what, *adjectival*, — Now what lyoun that be in this forest Myn body mote he renten or what best That wilde is gnawe mote he now myn herte, 842-4. — what so that, 2469. — what louere so he be, 922.

Very interesting are, — What for fere of sclaunder and dred of deth, 1814, and What with Venus & othir oppressioun, 2592.

which. — I. Interrogative (in indirect questions and exclamations): which lyf, 276; which a trouthe, 668; which a lusty lyf, 1541 (in all three = *qualis*). II. Relative (not adjectival). (i.) Sing., whichē, 155, 1156, etc.; whichē, 996, etc.; whichē that, 196, 202, 1294, 2497; which that, 91, 737: (ii.) Plural, whichē, 24; whichē that, 18, 655, 711.

the whichē, *adj.*. — the wychē toun, 707; the whichē child, 2576. swich (A.S. *swilc*, *swelc*). I. Sing.: swich credence, 32; swich strif, 80; swich peyne, 215; swich matere, 309; swich degre, 451; swich ensauple, 464; swich an, 909; swich a, 188, 583, 1064. II. Plural: swichē, 2565; swich, 2529, but metre requires *swichē*. In 279 either *swechē* or *sweche* is possible; the former is to be preferred. Swyche as, 43. In the predicate, however, the plural seems to be monosyllabic; cf. Swiche were the flourys of hire corene white, 152.

§ 79. VII. Other pronominal words.

same (O.N. *samr*, *definite* *sami*; cf. A.S. *same*, *adv.*), the same, *pr. s.*, 692. *As adj. def.*: that samē gyse, 105; that samē temple, 1052; the samē day, 1092; the samē wynd, 1365; the samē wey(e), 2017, 2463; that ilkē samē nyght, 779.

sum (A.S. *sum*). Sing., *adj.*, sum storye, 272; sum dalyaunce, 332; sum folye, 723; sum tyme, 733, 2300; sum fer cuntre, 1418; sum routhe, 1567; sum cheuysaunce, 2434. *Substantive*, summe of here desyr, 734; some, *pl.*, *pronominal*, — And some were brent and some were cut the hals, And some dreynkt for thy woldyn nat be fals, 292–3. But, — Somē songyn on the braunchis clere, 127. In *Some for to were & somē to presente*, 1132, all the other MSS. except Th. insert *for* after *some*. *As adjective*, — to sum folk, 1077; the gretteste of hisē lordis some, 1050 f (: come *pp.*).

Note 1. — Ten Brink (§ 255) says of *sum*, *s.*, *some*, *pl.*: “Substantivisch wie adjektivisch stets einsilbig,” afterwards admitting that *some* occurs in rhyme as a dissyllable. The example from 127 is to be noted as an exception to this rule. It would of course be easy to emend it out of existence, but it is supported by several other examples in Chaucer’s poems.

Note 2. — For *al* and *som* cf. 998, 2384.

sumwhat (A.S. *sum hwæt*), does not occur as *subst.* For the adverbial use, cf. 397, 1075 (cf. also *sum del*, *adv.*, 1183).  
 othir, othyr (A.S. *óðer*). I. As *adj.*: (a) *sing.*, — other oppres-sioun, 2592, othyr gyn, 1784; that othir side, 751, that othir brothir, 2570; that on man . . . that othyr, 717; the tothyr partye, 325; non othyr asay, 28, 84; non othir bote, 1992; a-nothyr tunne, 79. (b) *pl.*, — otherē (dissyllabic, whether followed by a consonant or a vowel), non othere weyis, 7; othere sun-dery thyngis, 23; othere obseruauncis, 136; othere olde folys, 315; othere smale (sc. legends), 540; othere landys, 1283. II. As substantive: (a) *sing.*, othir, 752; non othir, 2393 f (: brothir); ech of hem hath othyr, 2609 f; In armys euerych of hem othir takyth, 2381; The name of euerych gan to othyr sprynge, 719; it may non othyr be, 2323. (b) *plural*: these otherē, 1499; otherē, 1377.

Note. — For the *gen. s.*, cf. That on schal layghyn of a notherys wo, 1251.

nothire (A.S. *náhwæðer*, *náwðer*, *náðer*), I am witholde ȝit with neuere nothire, 76 f (: lothere *adj.*).

eche, iche (A.S. *élc*), eche of hem, 138, 2609; iche of hem, 1223. — echon, 193 f (: non *adj.*), 780 f (: for to goon).

euery (A.S. *éfre* + A.S. *élc*) counts as a dissyllable (cf. ten Brink, § 262). The usual spelling is *euery* (cf. 12, 651, 749, 754, 1520, etc., etc.); but also *euerych* (cf. 719, 2381), and *eueryche* (1608). — euerychon, 2567 f (: on *num.*).

Note. — In 384 *euerythyng* is carelessly written *eueryth*.

any, ony (A.S. *ænig*), *sing.* and *pl.*, — usually spelt *ony* (cf. 65, 182, 236, 612, 980, 1791, 2419, etc.); but also *any* (cf. 969, 1622); and once *onye* (*pl.*), 979.

eyther, neyther, do not occur; but cf. *nothire*, above

bothe (O.N. *báðir*) *adj. pl.*, dissyllabic, cf. 737, 834, 1574, 2493, etc. Cf. And bothe hereafter likly to ben quenys, 2129.

owene, see § 53, V.

men = one. The use of *men* as an indefinite pronoun (= Ger. *man*) is very common. Sometimes the verb accompanying it seems to be singular, sometimes plural; and it is sometimes



difficult to distinguish between this indefinite *men* and *men* meaning people in general :—men seyn, 169 ; thow that men wolde seke, 176 ; men schal nat fynde, 302 ; as men ma se, 520 ; lest men it espiede, 771 ; men myghte smyte, 1817 ; men may ensaumple se, 2560. Cf. also, *As man may in pope innocent I-fynde*, 415, cf. 1600. In the accusative *a man* occurs, meaning *any one* : to dampne a man, 387.

on, o ; non, no (A.S. *án, nán*) ; cf. ten Brink, §§ 247, 264, 270.

I. The full forms are found in all substantive constructions ; so also in adjective constructions when the adjective follows its noun or stands by itself in the predicate. Thus,—there *ne* is non that dwellyth, 5 ; to me is lefere non, 75 ; a wondyr thyng or non, 194 f ; non bettere than the, 936 ; there nas non hire lyche, 2290 ; on of the lustyeste, 716 ; on of the gretteste man (*I. men*), 2053 ; on schal layghyn of anotherys wo, 1251 ; where se 3e on that he, 1260 ; swich on, 2401 ; that on, 2563 ; on of alle hyre frendys, 732 ; there is . . . game non, 33 f ; comparisoun may non I-makede be, 110 ; ther is tunge non, 670 ; There nas courser wel I-brydelid non, 1114 f ; ne rubye non, 1119 ; there nas non I-founde so false louere, 1668 ; porter nas ther non, 1716 f ; grace is ther non, 1947 f ; cryatur[*ē*] non, 2164. II. In the attributive position, *on* occurs regularly before both consonants and vowels, there being only one example of *o* ; *no* is the regular form before consonants, *non* before vowels and *h*.—of o perle 153 ; in on cryature, 178 (but *on* should be stricken out) ; an hunderede good ageyn on badde, 277 ; that on man hadde a sone, 715 ; Vpon that on syde, 750 ; to mete in on place at on tyde, \*783 ; this on nyght, 834 ; in on graue, 903 ; on poynt, 2543.—no bost, 221 ; no good matyr, 270 ; no value, 602 ; no thyng, 603 ; no grace, 663 ; it is no fable, 702 ; no gentyl woman, 907 ; no goddese, 989 ; no woman, 1043 ; no man, 1073, 1529, 2561, 2603 ; no cure, 1145 ; no newe, 1135 ; no lak, 1534 ; no cryature, 1632 ; no nede, 1706 ; no craft, 1749 ; no wyght, 1783, 2042, 2134 ; no myght, 1796 ; no charge, 2383.—non othyr asay, 28, 84 ; non othir bote, 1992 ; non ellis (*I. no man ellis*), 2044 ; non hed, 343, 814. Plural,—non othere weyis, 7.



Note.—For *anon*, cf. 633, 661, 819, 912, 1001, 1354, 2371, etc.

For *no more*, cf. 847, etc.; *na more*, 1557. Interesting is *it may non othir be*, 2393 (= it cannot be otherwise).

ought (A.S. áwiht, áht, ówiht, óht), for oughte I se or can, 1611; If they were brokyn or ought wo begon, 1487. — nought (A.S. náwiht, etc.), nought he sayde, 1549; al for nought, 2206; but at this thing auaylith hire rygh[t] nought, 1325 f; and fond ryght nought, 2186 f. And priamus the kyng fordon & nought, 939 f. I wende . . . naught haue agilt, 453; ȝit comyth it noght, 2509 f; ȝit ne come he nought, 2482 f; thow nescapist nought, 2643 f.

many a, manye an (A.S. manig), dissyllabic. manye a (*before consonants*), 87, 315, 1090; many troyan, 933 (the other MSS. have manye a troyan). manye an (*before vowels and h-*), 369, 410, 666, 2369. manye anothir, — And manye a-nothir that he with hym ches, 1455. manyon, — Saue wilde bestis & that ful manyon, 2164 f (: non *pr.*); fful of his folk of which ful manyon, 2408 f (: wo begon). manye. *Plural*, — 478, 516, 1274, 1431; spelt *mane*, 149.

§ 80. *Al*, sing. I. In its strictly adjective use *al* (*sing.*) is commonest before the definite article (cf. 90, 230, 299, 408, 623, 936, 938, 994, 1003, 1016, 1026, 1047, 1153, 1154, 1340, 1448, 2363, 2372, 2445, 2467, 2638) and other more or less definite words. Thus, — before *this*, 1325, 1693, 2101; before *that*, 716, 1403; before *myn*, 139, 861, 1176; before *thyn*, 205, 213; before *his*, 424, 632, 1233 (*bis*), 1401, 1553; before *hire* (poss. sing.), 2208, 2268, 2513; before *here* (poss. pl.), 477, 748 (*bis*), 1055, 1056. The following are examples of *al*, *sing.*, without a demonstrative: al Eȝypt, 581, 674; al day, 310, 1250, 1773; al nyght, 2253. For *al that*, cf. 116, 209, 216, 223; for *al this*, cf. 592, 1218.

Note.—In these uses *al* is the only spelling found in G. Interesting is 1970, in which *al his compleynyng* is divided between two verses, *al* rhyming with *wal* n.; but possibly *al* is adverbial.

II. As a substantive (*sing.*), *al* is the usual form, — cf. 16, 326, 439, 440, 1125, 1181, 1804, 2330, 2642, 1160 f, 2220 f. Here

may also be put such uses as, — *al for nought* (2206), *sche it al to-rente* (820), *it is al in veyn* (1359), *al to longe* (824). In many of these *al* has the force of an adverb; in others, the substantive or adjective character still predominates. Cf. 79, 108, 117, 146, 161, 174, 224, 297, 380, 520, 601, 683, 708, 881, 1201, 1287, 1432, 1752, 1765, 1766, 1795, 1797, 1829, 1916, 2359. For *oueral*, cf. 107 f, 1024, 1424. — *withal*, 1037 f (: *ryal adj. s.*); but *with alle*, 812 f, 1734 f (: *falle, inf.*).

Note. — For *this is al & som*, cf. 998, 2384. In one instance *al* seems to retain much of its force in *also*: *ffor al-so manye vertuys hath sche*, *As smale flourys in hyre coroun be*, 516-7.

III. *Alle*, sing. (cf. Child, § 30; Freudenberger, p. 35). The only example is, *allē shame*, 300; but in 56, where G. has, — *Fulfilled of vertu & of alle honour*, the other version of the Prologue has, — *Fulfilled of alle vertu and honour*. For another instance of *al honour*, cf. 1408. The only instance of *al (attributive)* following its noun is, — the *māner al*, 1909 f (: *wal*).

IV. *Al*, whether adjective or substantive, has in the plural (1) regularly the form *allē*, which of course becomes *alle* by elision before (2) vowels and (3) *h*. Even when *-e* is elided, it is usually written; the only exception is 638.

(1) *alle flouris flour*, 55; *alle flourys*, 112; *alle clerkes*, 278; *alle queenys flour*, 1009; *To hȳ (l. hyre) that alle thyngis [to] hym sente*, \* 1133; *alle thewis*, 2577; *For alle kepid they here maydynhed*, 294; *As sche that can in fredom passyn alle*, 1127 f (: *calle inf.*); *the gretteste prys of alle*, 2534 f (: *befalle inf.*); *alle thre*, 2057, 2153; *And Thetis Thorus Triton & they alle*, 2422 f (: *falle inf.*); *hem alle*, 2575 f, 2625 f (: *calle inf.*); *his sonys alle*, 2566; *mynne frendys alle*, 2065; *wemen alle*, 2082 f (: *befalle inf.*); *hire frendis alle*, 1827 f (: *befalle pp.*); *Alle the that lyuyn & been dede*, 1531; *And alle tho that sufferede hym his wille*, 1575.

(2) *alle odours*, 111; *And hust were alle In argon that cete*, 2682; *By ordere alle in cumpas alle in veroun*, 227.

(3) *Se ȝe nat alle how that ȝe ben forsworn*, 1259.

- (4) they styntyn alle atonys, 197 ; they hurtelyn al atonys, 638 ; Herro Dido Laodomya alle in fere, 217 ; ffodyr modyr husbonde alle In feere, 1828.

V. But *alle* is the plural form before demonstratives, etc., when those words count as a syllable (ten Brink's rule, § 255). Thus, — That of *alle* the flourys in the mede, 41 (9-syl. line); Ne in *alle* thyne bokys ne (*omit*) coudist thow nat fynde, \* 271 ; And *alle* the boundys that sche aughte kepe, 536 ; Of *alle* the rubyis & the stonys fyne, 673 ; And *alle* the serpentys that sche myghte haue, 679 ; In *alle* myne bokis saue this piramus, 918 ; That none of *alle* hyre frendis myght it lette, 732 ; And *alle* hire frendis for to saue hire trouthe, 798 ; And can so wel don *alle* hise obeysauncis, 1268 ; That were trewe in leuyng *al* here lyuys, 475.

Note 1. — The number may be doubtful in : fleth ek the queen with *al* hire porpere sayl, 654 (cf. Florus's *veloque purpureo*) ; The furies thre with al here mortal brond, 2252 (cf. Eumenides *tenuere faces de funere raptas*).

*Alle* is pretty certainly plural in That they ben lyk of *alle* thyng *I-wis*, 1569.

Note 2. — Folk is plural in, — with al his *folk* to don what so hem leste, 1113. It is singular in, — To hors is al his lusty *folk* I-go, 1193 ; doubtful in, — And al his *folk* to go that best go myghte, 653 ; And al his *folk* with tempest al to-dryuyn, 1280. In 1151, G. Tr. Th. have, — With alle these newe lusty *folk* of troye ; S. has *thise* ; Ag. *thes* ; Fx., Tn., *this* ; B. *the* ; P. *þ* ; Ag. omits *newe*.<sup>1</sup> — There is no clear example of *world* as plural ; perhaps the most probable instance is, — Of al this world he louth no thyng so, 2282 ; the rest are clearly singular : — ffor al the *world* ryght as the dayseye, 150 ; Ek al te *world* of autours mayst tow here, 308 ; That al the *world* he sette at no value, 602 ; That al the *world* to me [n]is half so lef, 2636.

Ten Brink (§ 255) leaves the impression that it is only before the article or other defining word that *alle* (pl.) is monsyllabic ; but cf. *3is god wot. lx. bokys olde & newe Hast thow thyn self alle<sup>2</sup> ful of storyis grete*, 273-4 ; Myne seruauntys ben *alle* wyse &

<sup>1</sup> R. agrees with B. A 28. is mutilated.

<sup>2</sup> Adverbial ?

honourable, 247 ; I[s] holdyn good of *alle* that euer hire knowe, 1709.

In only one of these (1709), have we opportunity for a comparison of the other MSS., — 247 and 273-4 not being in any MS. but G.; — but in 1708 all the MSS. agree except Ag., which omits *euere*. These examples indicate that while *alle* was the proper form for the plural, it was reduced to *alle* from rhythmical considerations, either occasionally, as in the examples last cited, or regularly, as in phrases like *alle the* (+ noun accented on the first syllable), which have a constant cadence.

§ 81. The genitive plural of *al* (cf. Child, § 44 ; ten Brink, § 255) remains in *L. G. W.* in, — aldir first, 2635 ; aldermost, 2117 ; aldyrmost, 2567.

## ADVERBS AND OTHER PARTICLES.

§ 82. Anglo-Saxon adverbs in *-e* preserve their termination in *L. G. W.* (Child, § 69 ; ten Brink, § 246, Anm.). Here are also included a few later analogical formations. For *blyue*, *inne*, *oute*, *thanne*, *whanne*, cf. § 88.

blythe, 1473 f ( : aryue *inf.*) is an error for *blyue*.

bryghte (A.S. beorhte), 163 f, 1428 f ( : syghte *n.*).

depe (A.S. déope), 1234 ; depe, 368, 1285, 1954.

dere (A.S. déore, W.S. dfore, dýre), 212 f ( : apeere *inf.*), 372 f ( : here *adv.*), 1387 f ( : chere *n.*).

fayre (A.S. fæg(e)re), 180 f ( : thebonoyre = *debonaire*) ; fayre, 1502, 2294.

faste (A.S. fæste), 790 f, 826 f, 1220 f, 2004 f ; 234, 788, 2091, 2143, 2607, 2688, 2720 ; faste, 950, 1712, 2623 ; faste, 2189, 2487.

foule (A.S. fúle (?), cf. Wulfstan's Address, Sweet, l. 186, but *fúle* there may be *adj. pl.* ; L., O. fule), 1307.

frosch (+ *vowel*), 1207 ; frorsche, 98.

harde (A.S. hearde), 260, 2483.

hye (A.S. héa(h), héage), 1200 f ( : wrye *pp.*) ; hye, 2195.

hote (A.S. háte), 260 f ( : dote *inf.*).

I-lyke (A.S. gelfce), 731 ; I-like, 57.



longe (A.S. lange, longe), 2271 f (: stronge *adj. pl.*), 2261 f (: longe *inf.*); 1696; longe, 1185; It were to longe lest that I schulde slake, 619.

loude (A.S. hlúde), 1808.

newe (A.S. néowe, W.S. ní(e)we, nýwe), 1122; I-benchede newe with turwis frorsche I-grawe, 98, — the other version has, *That benched was on turves fressh y-grave.*

softe (A.S. sófte), 2708 f (: lofte *n.*).

sore (A.S. sáre), 1296, 1728, 1913, 2260; sore, 731, 814; sore, 53, 127, 300.

style (A.S. stille), 816 f (: fyle *n.*), 1491 f (: wille *n.*).

swete (A.S. swóte *adv.*, swéte *adj.*), 761 f (: mete *inf.*).

swythe (A.S. swíðe), His swerd sche tok aswythe, 913 f (: kythe *inf.*).

vnnethe (A.S. unéaðe), 2437; onethe, 33; unnethe, 2427; onethe, 959; cf. *unnethis*, § 91.

wide (A.S. wíde), 1423 f; wyde, 978 f, 1028.

To these may be added the Romance words, — *clere*, *streyte*.

clere (O.F. cler), 127 f (: here, *inf.*).

streyte (O.F. estreit, -e), 723.

Note. — For maugre (O.F. malgré, maugré), *prep.*, cf. 1772, 2326.

### § 83. Exceptions to § 82.

ryght (A.S. rihte), 1778 f, 1949 f; 150, 195, 391, 738, 2619; rygh, 392, 423, 689, 2143, 2169, 2492, 2515; ryth, 2318, 2462.

*aryght* (A.S. on riht) has, of course, no -e, 59 f (: myght *n.*).

lik (A.S. gelíce), And lyk the wawis quappe gan hire herte, 865; cf. *aungellych*, 168, — all the other MSS. have *aungel lik* in a variety of spellings.

Note 1. — Cf. also § 82, under *faste*, *longe*, *newe*, *sore*.

Note 2. — For *fayn* as *adv.*, see § 85, n. 1. For *adoun*, see § 88, n. 1.

Note 3. — *Lest* (A.S. bý læs þe) has lost its -e. Thus, — lyst, 723, 2332, etc.; list, 2322, 2675, etc.; lest that, 619, etc.; lyst that, 2671. *gis* (A.S. gise, gese) has also lost its -e; cf. 273, 505.

### § 84. Adverbs in -ly, -lych(e) A.S. (-lice, -lice, O.N. -liga). In *I. G. W.* there is no example in any of the MSS. of -lych(e) as a

variant of *-ly* in adverbs. The only example of an adverb in *-lych* is *aungellych*, 168, which was very certainly felt to be a compound of *aungel* and *lyk* (A.S. *gelfce*); all the MSS. except G. have *-lyk*, not *-lych*. Many examples of *-ly* followed by a vowel (or *h*) occur; they are indicated in the following list by tall figures. The insertion and omission of an interior *e* is noteworthy (see *namely* and *trewely*). Some of these interior *e*'s are due to analogy (cf. Child, § 71; ten Brink, § 262).

boldely, 242 f; cunnyngeyly, 1485; curteysly, 231 f; dredfully, 2680; erly, 771; eslyly, 380; eternaly, 2230; falsely, 666, 1658, 2527; ferforthly, 682; finaly, 1186; frely, 683, 704, 1550; fully, 778, 883; gladly, 770; goodly, 1088; greuosly, 349; hastily, 1989 f; heterly, 638; hertyly, 1492 f; homly, 2480; knyghtly, 2085; louly, 2062; louely (= lowly), 1626; mekely, 1491, 1734; namely, 535; namely, 931, 1519, 2133; only, 1688; opynly, 2333; opynli, 2475; outrely, 1490 (cf. *uttyrly*); pitously, 1549, 1980, 2317 f, 2344; priuily, 1758 f, 1988 f, 2011, 2149, 2624; pryuyly, 733, 1018, 1288, 2311; rychely, 1037; ryghtfully, 324; sekerly, 163; shortly, 614, 2170, 2221, 2458, 2675; shortely, 1634, 1692; 1914, 2136, 2257; schortely, 789, 994, 1224; synfully, 2550; slyly, 2045; sobirly, 1759 f; sod-eynly, 197, 1045; softely, 226, 2126; sorwefully, 2183; sothly, 450, 983, 989, 1128, 2302, 2354, 2543; sternely, 171; subtyly, 797 f; swiftly, 96; tenderely, 2706; tendirly, 1732; tendyrly, 1034, 2679; thefly, 1781; trewely, 452, 243 f, 897 f, 1493 f, 2099 f; trewely, 906; vttyrly, 2323, 2606 f; vtyrly, 626 (cf. *outrely*); wikkedely, 1918; wisely (= wisely, *not* wisely), 1806; wodly, 1752; wrongly, 338.

Rhyme words. — Adverbs in *-ly* usually rhyme with one another, but the following rhyme-words also occur: I *pr.* (2099), only *adj.* (897), by *adv.* (231, 2606).

§ 85. The following adverbs which have no *-e* either in A.S. or in *L. G. W.* deserve notice.

abak (A.S. *onbæc*), 864.

amys (cf. Mätzner, p. 74), 349 f (: this), 1291; cf. *wemen han don mis*, 266 f (: this). — anon (A.S. *on an*), cf. 195, 633, 661, 699, 819, 912, 1001, 1354, 2371, etc., etc. — ful (A.S. *ful*), 64,

96, 187, 597, 2161, 2606; fful, 2679; spelt *wol* (other MSS. *ful*), 388, 950, 1387. — hom (A.S. *hám*), cf. § 18. — nygh (A.S. *néah*, *neh*) *adv.*, 712, 2347, 2631, 2663. — inow (A.S. *genóg*, *genóh*), 741, 891, 893, 2356; 1458 f (: drow 3 *s. pt. I.*). — iwis (A.S. *gewis*, *adj. neut.*), 1985, 1569 f (: this), 2251 f (: is = est), 2545 f (: this).

The following Romance words are used adverbially without final *-e*:

certain, certeyn, — certayn, 2549; cèrteyn, 728, 1982, 2519 f (: agen), 1564 f (: sen = dicere). — fyn, 1715 f (: Colatyn).

The following adjective formations in *-les* (A.S. *-léas*) are used adverbially: gilt[ē]les, — Thow that I sufferede giltles þow sterve, 2092, cf. 1982; harmles, — And for to passyn harmles of that place, 2664.

Note 1. — For *fayn*, cf. ffayn wolde I preysyn, 59; I wolde fayn to hym I-weddit be, 1179.

Note 2. — *Wondyr* is used adverbially in: wondyr erly, 771; w. faste, 790; w. style, 816; w. lowe, 1961.

Note 3. — For *half* used adverbially (cf. A.S. *healfe*, *instr.* with compar.; *healf- in comp.*, *healf-déad*, etc.), cf. 1043, 1073, 1697, 2636.

Note 4. — The following adverbs, etc., of various formation, are for convenience put together here:

ay (O.N. *ei*, cf. A.S. *á*, *áwa*), 691 f (: lay 3 *s. pt. I.*), 1834 (+ *cons.*). — 3a (A.S. *géa*), 3a, lady myn, quod he, 2103 (other MSS. read *3e*). — nay (O.N. *nei*; cf. A.S. *ná*) (+ *cons.*), 983, 1706. — eft (A.S. *eft*), 66 f (: laft *pp.*). — fer (A.S. *feor(r)*), nat fer from, 1049. — forth (A.S. *forð*), 781, 2349; emforth, 2132; ferforth, 690, 1598. — tho (A.S. *þá*), 144, 718, 1514, etc. — wel (A.S. *wel*), 3, 4, 11, 27, etc., etc. For *as wel . . . as*, cf. 58, 268, 923, etc. — 3it (A.S. *giet*, *gyt*; also *gieta*), 76, 299, 2241.

§ 86. Comparison of Adverbs (Child, § 70; ten Brink, § 246, and Ann.). Comparative degree. Of the "old" adverbial comparatives (Gothic adverbs in *-is*), A.S. *bet*, *lés*, *má*, *néar*, are found in *L. G. W.* Other adverbial comparatives are adjective forms. (I.) *bet(t)ere*, *more*; (II.) A.S. comparatives in *-or* and their analogues.

bet (A.S. *bet*), but sche the bet hym knewe, 801; Lykede hym the bet, 1076.

les (A.S. *læs*), preserved in *natheles* (A.S. *ná þý læs*), — *nathëles*, 4, 267, 1139, 1617, 2596; *natheles*, 596.

Note. — For *lest* (A.S. *þý læs þe*), cf. § 87.

mo (A.S. *má*), neuere mo, 1563 f (: two); for euerę mo, 2035, 1239.

ner (A.S. *néar*, *nýr*), and ner he com, 832; and cam hym ner, 240 f (: her *adv.*).

bet(t)ere (A.S. *betre*, *neut. comp.*), it were bettere worthi, 243; That louede hym betere than hire self, 1665; so perhaps *betyr* 1099, — He neuere at ese was betyr in al his lyue.

more (A.S. *máre*, *neut. comp.*), as they comýn more to hepe, 2009; the more 1754, 1755, 1517 f (: before); no more, 74, 898, 2179, ? 541 f (: byfore); no more, 426; neuere more, 2338.

lesse (A.S. *læsse*, *neut. comp.*), a thyng is neuere the lesse so, 14.

Note. — *Meche* occurs adverbially in, — And fortheryn 3ow as *meche* as he mysseyde, 430 : *in as meche as* is of frequent occurrence, cf. 764. *Lytil* occurs in, — Laste a fortentyght or *lytil* lasse, 2256.

ferthere (A.S. *furðor*), Or that he ferthere wente out of the place, 662.

lengere (A.S. *leng*), 633, 671, 821; lengere, 1517.

lyghtere (A.S. *leohtor*), the lyghtere merciable, 396.

rathere (A.S. *hraðor*), That rathere than they wole take a newe, 289; They aughte rathere with me for to holde, 458.

sorere, — That hast deseruyd sorere for to smerte, 490.

Note. — For *aftry* (adv. & prep.) cf. 63, 136, 580, 858, etc.; for *hidir* cf. 856; for *thidyr* cf. 1475; *3onder* does not occur, but *3ond*, 143, and *bezondē*, 1426. For *undyr*, cf. 234, 1527; for *er*, or (A.S. *ær*), cf. 80, 83, 325; for *or*, 8, *or* . . . *or*, 43, *ouer* . . . *or ellis*, 35; for *eythir* . . . *or*, cf. 6, 70, etc.; for *neythir* . . . *ne*, cf. 335, 1818; for *whether*, *where*, *wher*, cf. 194, 401, 429, 487, 1995. For *ouyr* (+ vowel), cf. 592; for *ouer* (+ cons.), cf. 2499; for *oueral*, adv., see 107 f, 1024 f, 1424.



§ 87. No superlative adverb takes *-e* in *L. G. W.* There are no examples of *best*, or *mest* (*most*) preceded by *the* in the Legend.

*best*, 653, 1415; *most*, 42, \*372, 1519, 1294 f (: *gost n.*); *aldermost*, 2117; *aldyrmmost*, 2567; *almost* (A.S. *ealmæst*, *ælmæst*), 89, 2430; *first*, 744; *ffyrst*, 228, 2629; *ferst*, 2487; *aldirferst*, 2635; *erst*, 45; *at erst*, 2108; *next*, 678, *prep.*, 147.

§ 88. The following particles, of various formation, appear in *L. G. W.* sometimes or always with an *-e* (cf. Child, § 72).

In this list are thrown together for convenience : (i.) particles in A.S. *-an*, *-on*, — *aboute*, *aboue*, *byfore*, *tofore*, *behynde*, *behyndyn*, *betweene*, *sythyn* (*sithe*, *syn*), *withinne*, *withoute*; cf. *beside*; (ii.) particles in A.S. *-a*, — *sone*, *ȝore*; (iii.) *inne*, *oute*, *thanne*, *whanne*; (iv.) *ȝfere*, *blyue*, *bothe*.

*aboute* (A.S. *ymbútan*, *onbútan*), *adv.*, 708, 720 f, 1196 f, 1694 f, 1933 f, 2503 f; *aboutyn*, 1612 f; *aboute*, *prep.*, 200, 818, 2253, etc.

Rhyme words. — *doute n.* (720, 1612, 1933, 2503), *route n.* (1196), *stoute adj. pl. pred.* (1694).

*aboue* (A.S. *onbufan*), *adv.* and *prep.*, 155, 141 f, 157 f, 446 f, 1141 f, 1527 f, 2364; *abowe*, 1965.

Rhyme word. — *loue n.*

*blyue* (A.S. *bi life*), 425 f (: *lyue n.*); *blythe*, 1473 f (: *aryue inf.*). *bothe* . . . and (cf. O.N. *báðir*, A.S. *bá*, *bá-twá*); That *bothe* ro-maynys and *ek grekis trete*, 275; *Bothe* with hire herte and with hire eyen, 859; But *sertis* it is *bothe routhe* and *wo*, 1384; *Sche* lost at *onys bothe wit* and *breth*, 1815; *Myn self* with hyre wele *bothe come & gon*, 2277; but, — *Bothe septre clothis* and *ek brochis, ryngis*, 1131; That *nys nat derk & hath bothe roum & space*, 1999. In 859 S. inserts *eke*, P. *also*; if these doubtful readings be allowed, *Bothe* is monosyllabic; so also if in 2277 *Myn self* be replaced by *myn seluyn* (or *selue*).

*beforn*, *byforn* (A.S. *beforan*), 61 f, 369 f, 528 f, 926 f, 1258 f, 2454 f.

Rhyme words. — *corn n.* (61, 528), *I-sworn pp.* (369), *for-sworn pp.* (926, 1258, 2454).

*before*, *byfore*, 540 f, 1516 f (: *more*).

behynde (A.S. behindan), *adv.*, 2204 f (: fynde *inf.*); behyndyn, *prep.*, 643, behynde, 185.

besyde (A.S. be sídan), 979 f (: wide *adv.*), 1317 f (: ryde *inf.*).

betweene (A.S. betwéonan), 713 f (: grene *adj.* as *n.*).

inne (A.S. inne), Thyn barge hath nat al his myne Inne, 2201 f (: synne *n.*). — For *in*, *adv.*, cf. 1739 f (: Colatyn), 1785 f (: gyn *n.*), 1780; *in*, *prep.*, cf. 2, 5, 6, 18, etc.

nowthe (A.S. nú þá) does not occur; *now* is very common, cf. 469, 508, 1959, 2397 f.

oute (A.S. úte, út, út of) does not occur with final *-e*; *out* occurs often, cf. 637 (+ *cons.*), 644, 858 (+ *cons.*), 1033, 1241, 2148. — thour out, 661, 1028, 1793. — out of, cf. 336, 660, 662, 686, 781, 806, 851, 1001, 1461, 1495, 1727, 2020, etc.

sithyn, syn, sithe, sythe (A.S. siðþám, siððan). I. In causal sense: syn, 1361, 2550, 2560, 2699; syn that, 533, 1360, 2023, 2043, 2090, 2096; sithe, sythe (monosyllabic), 69, 395, 527, 901; sithe that, 1946. II. Temporal: syn, 2629; syn that, 189; sithe that, 435. III. sithyn *adv.* = afterward: ffyrst sat the god of loue & thanne this queene . . . And *sithyn* al the remenant by & by, 228–230. IV. Preposition: Syn that thilke day 3e wente from this place, 2505; *that* is to be omitted, as both metre and a comparison of readings show.

NOTE. — *Syn* and *sithe* seem to be used indifferently.

sone (A.S. sóna), 1299, 1973 f, 2341, 2379, 2639; sonæ, 1321. — eftsonys, 2332.

thanne, than (A.S. þonne), temporal and illative, 1169 f, 1342 f (: Anne). thanne, 17, 42, 52, 228, 263, 317, 525, 762, 890, 1025, 1059, 1320, 1322, 1447, 1992, 2020, 2059, 2538, 2696. thanne, *before vowels*: 27, 486, 822, 862, 2108; than, *followed by a vowel*: 393.

than (A.S. þonne, þon) = *quam*; *before cons.*: 11, 244, 289, 899, 1536, 2092, 2198; *before vowels*: 74, 1006, 1253, 1283.

therefore (A.S. þære, fore), 344, 1391; wherefore, 81.

tofore *prep.*, 1314.

whanne, whan (A.S. hwonne); (i.) *before consonants*: 45, 51, 89, 224, 239, 364, 540, 657, 795, 817, 821, 852, 884, 963, 977, 1055,

1163, 1245, 1270, 1335, 1343, 1349, 1399, 1757, 1766, 1930, 2007, 2019, 2027, 2289, 2373, 2486, 2536, 2568, 2625, 2656, 2710, 2719; (*b*) *before vowels*: 49, 102, 184, 378, 836, 948, 1019, 1333, 1694, 1782, 2004, 2439, 2451, 2468. The usual spelling is *whan*; the only example of *whanne* is 1343.

withinne (A.S. wið-innan), *adv. and prep.*, 2011; withinne, 1302, 1511; withinne, 1445 f (: *wynne inf.*).

therin (+ *cons.*), 1427.

withouten, withoutyn, withoutē (A.S. wið-útan); withouten, 1522; -tyn, 721, 887, 969, 1022, 1092, \*1341, 1616; withoutē, 1608, 1627, 2450; withoutyn (+ *vowel*), 182; which oughtyn doute, 367.

yfere, cf. § 14.

3ore (A.S. géara), 13, 2353 f (: *radynore*).

NOTE. — *doun*, *adoun* (A.S. of-dúne, adúne; adúnweard) show no *-e*: cf. *adoun*, 198, 804, 827, 1479, 2028, 2207, and often in rhyme; *doun*, 886, 1220, 1713, 1779, 1961, also in rhyme.

§ 89. To the list in § 88 may be appended: I. *bitwixe*, *aweye*, *eke*, *ofte*, *saue*; II. *here*, *there*, *where*, and their varieties, — particles in which the form of the termination has been influenced by various analogies (cf. Child, § 72, b).

aweye (A.S. onweg, áweg), 25 f (: *keye n.*); awaye, 779 f, 1364 f (: *fey n.*), 62, 941, 2719, etc.

betwixe (A.S. betwix, betweox, betwuxt), 1230; bitwixe, 737; bytwixe, 729, 1544, 2499.

eke (A.S. éac, cf. tó éacan), 2284 f (: *biseke inf.*); ek, 278 f (: *sek inf.*); (+ *cons.*), 157, 213, 218, 264, 406, 654, etc.

NOTE. — Professor Skeat seems to have overlooked the two instances of *ek(e)* in rhyme. He says (*L. G. W.*, p. liii): "I change *eke* to *cek*, because I have not found any instance in which *eke* is dissyllabic in the Legend"; but he may have been thinking only of *eke* in the interior of a line (cf. ten Brink, § 327).

ofte, oftyn (A.S. oft); ofte, 1149; oftē, 1077, 1337, 2565, 2673; oftyn, 1378.

saue (O.F. sauf), 896, 918, 1380, 1570, 2165.

here (A.S. *hér*), 373 f, 470 f, 990 f, 1642 f, 1740 f, 2061 f; heyre, 954 f; hire, 2588 f; her, 241 f, 2687; hir, 2050 f; here, 209, 369, 444, 528, \*1545, 2454; herof, 2667; hereafter, 184.

Rhyme words. — chere *n.* (1740), feere *n.* (1642), manere *n.* (990, 2061), matere *n.* (954), zere *n.* (470, 2588), dere *adv.* (373), gayler *n.* (2050), ner *adv.* (241).

there, ther (A.S. *þær*, *þér*); ther, 63 f, 1314 f, 2516, 2565; there, 84, 270, 583, 603, 698, 713, 2529; there as, 28, 84, 339; therby, 261; therefore, 919, 443 f, 2523 f; therto, 40, 468 f, 1796 f; therwith al, 134, 882, 1732, 2288, 2316, 2666; there (= where), 785, 992, etc.

where (A.S. *hwær*, *hwér*), 1260, 2191; were (= where), 2315; nower (+ *cons.*), \*1429, 2415; wherefore, 81, 2660.

NOTE. — *There* and *here* do not rhyme with the same words; *where* does not occur in rhyme.

§ 90. *Ever* and *never* (A.S. *æfre*, *næfre*) are, as a rule, dissyllabic before consonants and monosyllabic (or slurred) before vowels and weak *h*. The usual spelling, whether before vowels or consonants, is *euere*, *neuere*, but *nevere* occurs in 1046, *uer* in 1871, and *never* in 1869.

I. Before consonants both words are regularly dissyllabic: cf. for *euere*, 180, 975, 1064, 1253, 1577, 2035, 2070, 2336, 2634; so also in *That euere [woman] wolde been so trewe*, 800. For *neuere*, cf. 76, 435, 685, 1563, 1600, 1869, 2083, 2112, 2338, 2631; so also in, *That nevere ȝit was [there] so fremde a cas*, 1046.

II. Before a vowel both words are regularly reduced to one syllable by slurring: cf. for *euere*, 57, 277, 1389, 1986, 2131. In: As *euere* in loue a thef & traytour he was, 1659, Fx. Tn. S. Th. B. read *a chief traytour*. For *neuere*, cf. 695, 1099.

III. Before *he* and *hire* the same slur takes place as before vowels; cf. I holdyn good of alle that *euere* hire knowe, 1709; A seynt & *uer* hir day y-halwed dere, 1871; That he wil haue hir how so *euere* he do, 2293; Ne schulde *neuere* hire false nyght ne day, 1640. So also *han*, cf. And *euere* han reward to his owen degre, 385; but not so *hurte*, cf. That ȝe hym *neuere* hurte in al his lyue, 424.



*Neuere* is dissyllabic before a vowel in : Thow myghtyst *neuere* erthely woman be, 985 ; cf. Hadden *euere* in this world I-be, 192, where the other MSS. insert *wide* before *world* and read *Had* (the subject is *The thridde part of mankynde or the ferthe*).

The following examples indicate that the rule for *euere* and *neuere* is not absolute (cf. ten Brink, *Compleynte to Pite*, p. 176, note on v. 33, *Ch's. Spr. u. Versk.*, § 263): God wot a thing is *neuere* the lesse so, 14 (all the other MSS. omit *a*, and begin the verse with *For*; Tn. has *this* for *thyng*; Tr. and Ag. omit *the*); To me ne fond I *neuere* non betere than the, 436 (the other MSS. omit *neuere* and transpose *non* and *betere*); Al be it that I shal ben *neuere* the bettere, 1363 (Fx. Tn. Th. B. A28. R. omit *that*; Tr. *fayre* for *ben*; S. *neuer be*; Ag. omits *al*, and has *fare* for *ben*; P. omits *it*); And with hem delede *euere* lengere the more, 1517 (Fx. Tn. B. insert *the* before *lengere*; S. *delt*); He shal ben holpyn how so *euere* we do, 1984 (all other MSS. *that* for *euere*); Syn that he saw me *neuere* with eye syght, 2043 (so all except Tr., which has a corrupt verse, and Th., which has *light* for *syght*); Allas quod she that *euere* that I was wrought, 2187 (the other MSS. omit the second *that*); And most honour that *euere* the shal befall, 2535 (Fx. Th. B. *yow* for *the*; Tn. *ye may fall*; A28. *shall you befall*; Tr. *shall befall*; S. *schall ȝow fall*; A12. *the befall*); And he shal slepe as longe as *euere* the lest, 2669 (so all except Tr., which has *as ye lest*).

§ 91. Particles ending in *-es*, *-s* (Child, § 73). This is sometimes an A.S. *-es*, sometimes a formation by analogy.

Here are also put particles which do not show a form in *-es* in *L. G. W.*, but do show such a form elsewhere in Chaucer. (i.) *agayns* (*agayn*), *ellis*, *nedis*, *amyd*, *toward* (etc.), *unnethis*; (ii.) *onys* (*nonys*), *thryis*; (iii.) *alway* (*alday*), *among*, *endelong*, *togedere*; (iv.) *algate*, *ascaunce*.

*agayns*, *ageyns*, *aȝens*; *agayn*, *ageyn*, *agen* (A.S. *ongægn*es, *ongægn*). I. As prep.: *agayns*, 281; *ageyns*, 256, 320; *aȝens*, 1356; *agayn*, 72; *ageyn*, 73, 277; *agen*, 48, 74. II. As adv.: *agayn*, 1136 f, 2148 f, 2193 f; *ageyn*, 117 f, 1270 f, 1358 f; *agen*, 2518 f.

- Rhyme words. — fayn *adj.* (117, 1136), I-slayn *pp.* (2193),  
 seyn *pp.* (1270), slayn *pp.* (2148), veyn *adj. as n.* (1358).  
 algate (cf. O.N. alla götu, *adverbial acc.*), 594; algate, 170, 461.  
 alway (cf. A.S. ealne weg, *adverbial acc.*), 334 f; alwey, 1097.  
 alday (A.S. ealne dæg), 310, 1773.  
 amyd (cf. A.S. on middan), 2163.  
 among (A.S. ongemang, onmang), 522, 641, 697, 1218.  
 ascaunce (+ *cons.*), 2203.  
 certis (O.F. certes), 1082, 1178; certys, 2699; sertis, 1295, 1384,  
 1628.  
 ellis (A.S. elles); (i.) before consonants, dissyllabic: 295, 340,  
 \*2044, 2266; (ii.) before vowels, monosyllabic: 87, 382.  
 endelong (A.S. andlang, influenced by *endeſ*), 744, 1498.  
 nedis (A.S. nédes, níedes), 1298, 2581, 2697, 2698.  
 nonys, see *onys*, below.  
 onys (A.S. ænes, *Chron.* 1120, ánes, *Chron.* 1131), 760, 761, 1011,  
 1215, 2264, 2275, 2301, 2503; at onys, 197 f, 638 f, 1815. For  
 the nonys, thenonys, 198 f, 1070 f, 1116 f.  
 Rhyme words. — stonys *pl.* (638, 1116), bonys *pl.* (1070).  
 thryis (A.S. þríwa), 2686.  
 togedere (A.S. æt, tó-gædre), 2259; togedere, 650; 649 f (: sledere  
*adj.*).  
 toward (A.S. tóweard), 952, 2406; to his cuntre ward, 2176. Cf.  
 afterward, 1655, etc.; estward, 718, 1426; homward, 2162;  
 vpward, 1645.  
 vnnethis (A.S. unéaðe), 1399; vnnethe, 2437; vnnethe, 2427;  
 onethe, 33; onethe, 959.

NOTE. — As will be observed, a number of particles have not been recorded. Perhaps the only one worthy of special note is *fro*, *from*. The evidence of the MSS. in regard to the use of the two forms seems to support ten Brink's theory that *fro* is used before consonants, *from* before vowels and weak *h*, but there are some exceptions. To display the evidence of all the MSS. in full would require too much space; the examples that support the rule are: for *fro*, 34, 85, 257, 682, 897, 898, 899, 1224, 1307, 1333, 1630, 1722, 1926, 1941, 1955, 2112, 2236, 2401, 2505; for *from*, 1279, 1642, 1656, 2461, 2509, 2712.

It is to be understood that in scarcely any instance is there entire agreement of the MSS.; G. Tr., *e. g.*, usually have *from* before consonants, A9. usually has *fro* before vowels. In 1119, G. Tr. S. have *from the*; A9. has *fro*; the rest have *of*. In 1583, A9. has *ffro forme*; the rest have *from*. In 2130, G. Tr. S. A12. A28. have *from his*; Fx. Tn. Th. B. *fro*.

## VERBS.

§ 92. Present Indicative. — The First Person Singular of the Present Indicative ends regularly in *-e* (Child, § 48; ten Brink, § 184). Thus, —

### I. In rhyme :

ensure, 2119 f (: creature *n.*); fare, 85 f (: declare *inf.*); deye, 2072 f (: seye *inf.*), 2301 f (: pleye *inf.*); gesse, 407 f (: duchesse *n.*), 893 f (: hardynesse *n.*), 986 f (: goddesse *n.*), 1073 f (: fayrnesse *n.*), 1665 f (: kyndenesse *n.*); kepe, 1032 f (: wepe, *inf.*); leue (*credo*), 1615 f (: acheue *inf.*); pleyne, 2525 f (: peyne *n.*); rede (*lego*), 1825 f, 2239 f (: dede *n.*); trowe, 1708 f (: knowe 3 *pl. pr. I.*).

### II. Before consonants :

loue, 1294; passe, 2458; pleyne, 2512; repente, 2088. — Before *th*: charge the, 538, 541; clepe the, 196; speke this, 2397. — Before *3*: axe 3ow, 423; mene 3ow, 684.

### III. This *-e* is regularly elided before a vowel. Thus, —

begynne, 1162; come, 63; fele, 508; fynde, 2198. Cf. 42, 481, 506, 1145, 1357, 1492, 1684, 1730, 2062, 2119, 2348, 2403, 2533, 2538, 2639.

### IV. Elision before *h* :

late hem, 2382; lat hem, 628; prey<sup>e</sup> hym, 1731.

### V. Exceptions :

betake myn, 2297; here the, 37; hope that, 68; loue the, 2635; prey<sup>e</sup> to, 170, 2063; prey<sup>e</sup> god, 705; prey<sup>e</sup> to, 333; seye what, 311; trowe men, 302; 3eue swich, 32.

NOTE 1.— In : Of trewe men I fynde but fewe mo, 917, there may be some question whether *-e* is apocopated in *fynde* or in *fewe*; perhaps the latter is preferable.

NOTE 2.— For the monosyllabic *se*, cf. 142, 494; *se hise*, 143; *se or*, 1611.

§ 93. The Second Person Singular of the Present Indicative ends in *-ist* (*-yst*, *-est*), *-st* (*-est*) (Child, § 49; ten Brink, §§ 184, 186, 259).

There are 9 examples of *-ist*, 5 of *-yst*, and 2 of *-est*. The only example of syncope of the ending is *warreyest*.

begynnyst, 261; callist, 1380; escapist, 2643; falsist, 1377; folwist, 2549; haldist, 252; hynderest, 250; knowist, 496, 527; lettist, 757; leuyst (*vivis*), 471; makyst, 257; sufferist, 2234; sufferyst, 764; thynkist, 258; warreyest, 248 f (: mysseyst).

The only monosyllabic form is, — mysseyst, 249 f (: warreyest).

§ 94. The Third Person Singular of the Present Indicative ends usually in *-yth* (also *-ith*, *-eth*), *-yth* (*-ith*) (Child, § 50; ten Brink, §§ 184, 186). Examples are :

I. *-yth* (*-ith*, *-eth*):

acordyth, 955, 2583; agastith, 1171; apetitith, 1582; auaylith, 1325; awakyth, 2185, 2708; axeth, 1293, 1456, 1509, 1804; axith, 390, 1724; begynnyth, 643, 1356, 2679; callyth, 88; chargith, 1189; closeth, 52; clyppith, 876; compleynyth, 1980; coniurith, 1312; darkyth, 816; deynyth, 381; doubelyth, 510; embrasyth, 2287; enfectyth, 2242; eylith, 311; calyth, 263 f, fallith, 1314; faylyth, 262 f; felyth, 1818; feynyth, 1266; gapith, 2004; gouerneth, 1209; graspith, 2186; grauntyth, 2665; happith, \*1250; helpith, 1773, 1931, 2330; knelyth, 1311; layhith, 1252; lykyth, 1711; likith, 2453; myslykyth, 1293 f; lokyth, 1549, 2626, 2688; nedyth, 254, 310, 997, 1098, 1493; offendyth, 378; partyth, 335; possith, 2420; presith, 642; prikyth, 1192; proferyth, 391, 1312; quakyth, 2680 f; recordith, 2484 f (mistake for *pl.*; rhymes with *corde*); regnyth, 1008; rekyth, 2612; remembrith, 1105; rennyth, 491, 1423; roggith, 2708; saylyth, \*951, 1942, 2162; saylith, 2176;



seylith, 1462; sikith, 1310; sikyth, \*1165; sykyth, 1292 f; shakyth, 2681 f; shapith, 1289; slepith, 2657; smylith, 2123; spekyth, 2210; streynyth, 2684; styngith, 645, 1730; swounnyth, 872, 1314; tellyth, 284, 514, 1558, 2220; telleth, 1396; thankyth, 1149; turnyth, 2307; vsyth, 342; walkyth, 970, 1759; waxeth, 2683; waylith, 1166; werkyth, 1385.

NOTE.—Forms in *-yt* occur; cf. *seyt*, 1022, *thynkyt*, 984. Due merely to bad spelling are *coruplyh*, 2237, *coueyth* (= *coueytyth*), 1755. One example of the third person singular in *-ys* occurs, — *begynnys*, \*51; but the other version has *gynneth*.

II. The Present Indicative Third Person Singular in *-yth*, *-ith*, *-th* (*-e* syncopated) is not uncommon. As we should expect, we find examples of it in verbs ending (*a*) in a vowel or (*b*) in *m*, *r*, *v*; but (*c*) it is not confined to such verbs.

(*a*) Verbs ending in a vowel :

cryeth, 1311; ffleth, 654; lyth, 60, 84, 395, 439, 498, 872, 1176, 1181, 1292, 2438; seth, 2007; seyth, 305, 336, 725, 1465, 1683, 1804; seith, 280, 281; seyt, 1022. But, *conueyeth*, 2305; cryeth, 2328; preyeth, 1567, 2267; weyeth, 1788. Here may also be put: *dawith*, 46; *drawith*, 52; *knowith*, 278. An interesting example of the attraction of the verb from the first to the third person is *Tak hed what I thyn fadyr seyth the here*, 2627.

(*b*) Verbs in *m*, *r*, *v* :

beryth, 515, 2298; comyth, 143, 805, 858, 1160, 1758, 1780, 2026, 2405, 2672, 2709; dryuyth, 644; 3euyth, 441. — But, *aryuyth*, 2309; *beryth*, 620; *comyth*, 2148, 2395; *hereth*, 327; *keruyth*, 2334; *louyth*, 260, 906, 2282; *louith*, 2286; *pouryth*, 648; *receuyth*, 700, 1663; *repreuith*, 1566; *romyth*, 1497; *sauyth*, 1642; *seruyth*, 77; *stakerith*, 2687.

(*c*) Other verbs :

biddyth, 647 (cf. § 95); bryngith, 647; dwellyth, 5; kyssith, 2208; lestyth, 2241; makyth, 1228, 2380 f; takyth, 343, 2162, 2173, 2381 f; *thynkyth* (*videtur*), 2001. — But, *kyssith*, 878; *lestyth*, 2031; *lastith*, 693; *makyth*, 1256; *makith*, 1166; *takyth*, 2666; *takith*, 1302; *thynkyth* (*videtur*), 1300, 1729, 2134; *thynkith*,

1173, 1954; thynkyt, 984; *thynkyth* in *lyst that he thynkyth longe*, 2671, is a mistake; most of the MSS. read *lyst that hym thynke to longe*.

§ 95. The following examples of the Third Person Singular in *-t* from verbs in *t*, *d*, *s* occur (Child, § 51; ten Brink, § 186):

et, 1389; fynt, 1798; lest(e), 2179; lyst(e), 2490; put, 652; rent, 646; rit, 1776; rist, 810, 887, 2680, 2687; vprist, 1188; sit, 816, 1201, 1206, 1832, 1834, 2423; stant, 2245.

But, — agastith, 1171; biddyth, 647; bytith, 378 f; fyndith, 1499; huntith, 2414; kytheth, 492; lastith, cf. § 94, II. (c); ledyth, 1507; leftyth, 882; lestyth (*lubet*), 480, 496; restith, 238; ryseth, 49; rysith, 2208; smytyth, 379 f; weddyth, 1660; ȝeldyth, 886. — For Romance verbs ending in *d*, *t*, *s*, cf. § 94, I.

§ 96. The Plural of the Present Indicative ends regularly in *-yn* (*-en*) or *-e*; but forms in *-yth* occur (cf. Child, § 52; ten Brink, § 186). Before consonants, *-yn* and *-e* are about equally common; in rhyme, there is only one example of *-en*.

I. *-yn* before consonants: (a) First Person: clepyn destene, 2580; preyen ȝow, 902.

(b) Second Person: heryn ȝe, 1724.

(c) Third Person: axen what, 1833; comyn more, 209; hightyn baladis, 411; pullyn forth, 2308; takyn leue, 2621; vsyn sweche, 279; vsyn wilfulhed, 375; wonyn me, 1317.

II. *-en* in rhyme. Third Person: betrayen, 476 f (: asayen *inf.*), is the only example.

III. *-yn* before vowels. Third Person: brennyn, 2610; falsyn, 1377; houyn, 1196; hurtelyn, 638; lyuyn, 1531; walkyn, 990.

IV. *-yn*, *-n*. (a) Second Person: seyn, 88, 169; spekyn of, 665.

(b) Third Person: tabouryn in, 330.

V. *-e* before consonants. (a) Second Person: come nat, 2220; holde forward, 2500; swere manye, 666.

(b) Third Person: acorde bothe, 1743; calle dayesysis, 43; come nat, 2518; daunce they, 2157; dryue til, 2620; endure for, 287; feste they, 2157; gynne for, 38; wexe foule, 2240.

VI. *-e* in rhyme. (a) Second Person : begile, 2550 f (: while *n.*); defye, 126 f (: sophistrye *n.*).

(b) Third Person : comende, 1688 f (: legende *n.*); dwelle, 2259 f (: telle *inf.*); here, 2402 f (: matere *n.*); kyllle, 1216 f (: wille *n.*); knowe, 1709 f (: trowe 1 s. *pr. l.*); lye, 609 f (: chyualrye *n.*); nemene (*for* neuene,) 2237 f (: heuene *n.*); spende, 650 f (: ende *n.*); synge, 2157 f (: knowynge *n.*); wende, 2621 f (: ende *n.*); wryte, 350 f (: endyte *inf.*).

VII. *-e* elided before vowels. (a) Second Person : swere, 2102 ; (b) Third Person : trete, 309.

VIII. Apocope of *-e*. (a) Second Person : gete na, 1557; (b) Third Person : blame they, 263 ; sey these, 1216.

IX. The A.S. verb *sēon* shows in *L. G. W.* the following forms in the Plural of the Present Indicative : sen 3e, 1260 ; se 3e, 1259.

§ 97. The following examples of the Plural of the Present Indicative in *-y<sup>th</sup>* occur :

comyth, \*639 ; rennyth, 641 (of the other MSS., three have *and*; one has *ran*; one, *raf*; one, *rased*; one, *than*; one, *thenn*); seyth, 1725 (*How seyth men?*).

§ 98. No example of the Plural in *-es* occurs in *L. G. W.*

§ 99. The following Indicative Preterites (first and third persons) of Anglo-Saxon verbs of the First Weak Conjugation occur in *L. G. W.* (cf. Child, § 53 ; ten Brink, §§ 162, 165, 168-170).

(a) Stems originally short, — *lette*, *schette*, *sette*; (b) stems originally long, — *agaste*, *agilte*, *delede*, *felte*, *fette*, *gerte*, *grette*, *herde*, *kepte*, *kiste*, *lafte*, *laste*, *ledde*, *leste*, *mente*, *mette* (A.S. *mætte*), *mette* (A.S. *mētte*), *rente*, *semede*, *sente*, *spedde*, *stente*, *wende*, *wente*; (c) irregular verbs, — *boughte*, *broughte*, *dyghte*, *roughte*, *taughte*, *thoughte* (A.S. *pōhte*), *thoughte* (A.S. *pūhte*), *tolde*, *wroughte*.

Of these, *delede*, *semede* (cf. ten Brink, § 165), are unsyncopated preterites formed on the analogy of the Second Weak Conjugation, and replacing the A.S. forms *dæælde*, *sémde*.

*Dwellede* (*dissyl.*) corresponds to A.S. *dwelede* (*-ode*), *inf. dwelian* (Sievers, § 407, n. 1); but four of the MSS. have *dwellete* (A.S. *dwealde*, *inf. dwellan*).

In *felte*, *lafte*, *mente*, *rente*, *sente*, *wente*, A.S. *-de* is replaced by *-te* (cf. ten Brink, § 170, ε, ζ). *Brennen* (O.N. *brenna*, A.S. *bærnan*) has only *brende*; see § 100 (cf. ten Brink, § 170, ζ).

Several preterites of weak verbs properly belonging to the second conjugation show syncopated forms after the analogy of the first; see § 101.

Syncopated preterites, after the analogy of the first weak conjugation, are shown by several verbs strong in Anglo-Saxon: *dradde*, *fledde*, *highte*, *loste* (also *les*), *wepte* (also *wep*); see § 103. So also *deyede* (O.N. *deyja*, pret. *dó*). For *plyghte*, see § 100.

agaste, 1221 f (: *faste adv.*).

agilte (A.S. *ágyltan*, *-gylte*), *-ē ne*, 2385.

bouȝte (A.S. *bycg(e)an*, *bohte*), *-e loue*, 212.

brende, see § 100.

broughte (A.S. *bringan*, *bróhte*), *-e hyre*, 504; *brouȝte*, 2306 f (: *he thoughte Ind.*).

delede (A.S. *dǣlan*, *dǣlde*), *-e euere*, 1517.

dwellede (A.S. *dwelian*, *dwelede*, *-ode*, Sievers, § 407, n. 1), there dwellede cryatur[e] non, 2164; four MSS. have *dwelle*.

dyghte (A.S. *dihtan*, *dihte*, from Lat. *dictare*), 2155 f (: *be nyghte*), 2371 f (: *myghte 3 s. pt. I.*).

felte (A.S. *félan*, *félde*), *-e presse*, 1787.

fette (A.S. *fecc(e)an*, *fette*; perhaps the same as *fetian*, *fetode*, cf. Sievers, § 196, 3, Platt, *Anglia*, VI, 177), 676 f (: *schette 3 s. pt. I.*).

gerte (A.S. *gyrdan*, *gyrde*), *-e hym*, 1775.

grette (A.S. *grétan*, *grétte*), 996 f, 1485 f (both : *mette pt.*).

herde (A.S. *hieran*, *hierde*), 239 f (: *answerde pt.*); *-e I*, 2399; *-e the*, 884.

kepte (A.S. *cépan*, *cépte*), *-e ȝoure*, 400; *-e hire*, 1577, 2337; *-e hym*, 2461.

kiste (A.S. *cyssan*, *cyste*), *-e it*, 846; *-e hym*, 1744.

ledde (A.S. *lǣdan*, *lǣdde*), 943 f (: *fledde pt.*); 1097 f, 2310 f (both : *spedde pt.*).

laste (A.S. *lǣstan*, *lǣste*), *-ē a*, 2256 (other MSS. *lasteth*); 791 f (: *faste adv.*).



laſte (A.S. læfan, læfde), -e and, 1332; -e hire, 593, 1657, 1666.

lette (A.S. lettan, lette), 2167 f (: sette *inf.*).

lyst(e), liste, lest(e) (A.S. lystan, lyste), leste, 615 f, 1244 f, 2169 f, 2312 f, 2469 f; lest, 2571 f; lyste, 2619 f; leste nat, 1973, 2313, -e or, 1917; liste ben, 1407; lyst nat, 2249.

Rhyme words. — beste *n.* (615), reste *n.* (2469), reste *inf.*

(2169, 2312), woste *pt.* *I.* (1244), Egiste (2571, 2619).

mente (A.S. mænan, mænde), 460 f (: entente *n.*).

mette (A.S. mætan, mætte); *impers.*, -e how, 104; I mette I, 140.

mette (A.S. métan, métte), 977 f, 1484 f (both : grette *pt.*); -e an, 971.

rente (A.S. rendan, rende), 870 f (: turnemente = tormente *inf.*); to-rente, 820 f (: stente *pt.*); to-rent, 2188 f (: went *pt.*).

roughthe (A.S. réc(e)an, recc(e)an, róhte), *impers.*, -e nat, 605.

schette (A.S. scytan, scytte), 677 f (: fette *pt.*).

semede (A.S. ge-séman, -sémde), he semede for, 1074.

sente (A.S. sendan, sende), 1094 f, 1133 f, 1148 f; -e she, 1564; -e after, 1827.

Rhyme words. — presente *inf.* (1094, 1133), entente *n.* (1148).

sette (A.S. settan, sette), -e at, 604; set hire, 2721; sette me, 445; -e the, 1795; besette hire, 2558.

spedde (A.S. ge-spédan, -spédde), 1096 f, 1645 f, 2311 f, 2623 f, 2677 f; spadde, 96 f.

Rhyme words. — bedde *n. dat.* (1645, 2623, 2677), ledde *pt.* (1096, 2311), dradde *pt.* (96).

stente, stynte (A.S. for-styntan, ge-stentan, \*-stynte, \*-stente), stente, 821 f (: to-rente *pt.*); stynte, 1240 f (: wente *pt.*).

taughte (A.S. tæc(e)an, tæhte), -e of, 534.

thoughte (A.S. penc(e)an, þóhte), 1720 f (: wroughte *pt.*), 2307 f (: brouhte *pt.*); -e thus, 854; -e wel, 1291; thouhte I, 860; thoughte hire, 1755; bethoute hym, \*1439.

thoughte (A.S. þync(e)an, þúhte), -e that, 791; though[t]e she, \*2517; thoughte and, 1183; -e hem, 1976; -e hyre, 2588; thouhte he, 170; -e it, 122; thoute it, 2439; thouhte me, 107; thoute there, 603; thouhten, 1697 f (: wroughten *pt.*, see the line, and cf. § 109, II).

tolde (A.S. tellan, tealde), 91 f, 459 f, 1500 f, 2243 f, 2372 f; -e hym, 994.

Rhyme words. — (be-)holde *inf.* (91, 459, 1500, 2243),  
beholde *pp.* (2372).

wende (A.S. wénan, wénde), -e for, 1913; -e I, 191; -e as, 452;  
-e a (= have), 1048.

wente (A.S. wendan, wende), 1164 f; went, 2189 f; -e sone, 2195;  
-e out, 662; -e onys, 2503; -e this, 1226; -e the, 1454.

Rhyme words. — turnemente = tormente *inf.* (1164), torent[e]  
*pt.* (2189).

wroughte (A.S. wyrc(e)an, worhte), 1721 f (: thoughte *pt.*);  
wroughten, 1696 f (: thouȝten *pt.s.*, see the line, and cf. § 109, II).

§ 100. A few Indicative Preterites (first and third persons) of Old Norse verbs of the First Weak Conjugation occur in *L. G. W.* With these may be associated a few other verbs that form their preterites in *-te*, but are not found in Anglo-Saxon or Old Norse. (a) O.N. First Conjugation, — *brende*, *sterte*; (b) *ply[gh]te*, *putte* (but see § 101).

*brende* (O.N. *brenna*, *brenda*; cf. ten Brink, § 141), 2419 f  
(: *amende inf.*); *brende as*, 1751.

*plyte*, 2466 f (: *myghte pt.*).

*putte* (A.S. *potian*?), -e ful, 675; -e hem, 680.

*sterte* (O.N. *sterta*, *sterta*), 660 f, 811 f, 851 f, 864 f, 1350 f, 1794 f;  
*styrte*, 697 f; *vpsterte*, 1705 f.

Rhyme word. — *herte n.*

§ 101. The following Indicative Preterites (first and third persons) of Anglo-Saxon verbs of the Second Weak Conjugation occur in *L. G. W.* (cf. Child, § 53; ten Brink, §§ 172-3): *answerde*, *callede*, *lykede*, *louede*, *made*, *rorede*, *saylede*, *stekede*, *wowede*. Here also are included (a) from the Old Norse second conjugation, — *caste*; (b) three words of Germanic origin, not found in Anglo-Saxon, that form preterites after the analogy of the second conjugation, — *happid[e]*, *pikid[e]*, *romede*.

*answèrde* (A.S. *andswarian*, *andswarode*), 238 f (: *herde pt.*);  
-e mekely, 1491; -e a-ȝen, 505; -e I-wis, 1985; -e hym, 2079;  
-e lat, 465; -e nay, 493; -e that, 1711; *answèrde hire*, 432.

*callede* (A.S. *ceallian*, *ceallode*, from O.N. *kalla*, *kallaða*), -e hym,  
2569.

caste (O.N. *kasta*, *kastaða*), 827 f (: *faste adv.*); -e *his(e)*, 885, 2292; -e *hire*, 2647.

happide (etym. dub.), happed[e] *par cas*, 1967 (but it is perhaps better to insert *ther*, with Tr. and Ag.); happede *hem*, 634; happid *it*, 1910.

lykede (A.S. *lícian*, *lícode*), -e *hem*, 2603; -e *me*, 1672, 1674; likede *hym*, 1076; -e *to*, 2578.

louede (A.S. *lufian*, *lufode*), -e *so*, 607; -e *hym*, 1665; -e *of*, 2567. made, makede (A.S. *macian*, -ode); made, 1039 f (: *glade adj. pl.*); -e *Minos*, 1915; -e, 114, 120, 417, 688; -e *he*, etc., 672, 803, 949, 1169, 1401, 1420, 1601, 2166, 2335; -e *the*, 405, 416, 519; makede *and*, 1248.

pikid (cf. O.N. *pikka*), pikkid *of*, 2467.

putte, cf. § 100.

romede (cf. Sheldon, *s. v.* *roam*), -e *in*, 105.

rorede (A.S. *rárian*, -ode), -e *with*, 1219.

saylede (A.S. *seglian*, -ode), -e *in*, 958.

stekede (A.S. *stician*, -ode), -e *she*, \*2202.

wowian (A.S. *wógian*, -ode), -e *hyre*, 1247.

§ 102. The following Indicative Preterites (first and third persons) of Anglo-Saxon verbs of the Third Weak Conjugation occur in *L. G. W.*, — *hadde*, *seyde* (cf. Child, § 53; ten Brink, § 162).

*hadde* (A.S. *habban*, *hæfde*), -ë (*before consonants*), 147, 963, 972, 1059, 1063, 1109, 1142, 1514, 2443, etc.; -e (*before vowels*), 809, 934, 1013, 1070, 1540, 1604, 1928, 2156; -e (*before he*, etc.), 121, 125, 946, 948, 1072, 2199, 2246; -e, 90, 115, 116, 599, 775, 1062, 1129, 1409, etc.

*seyde* (A.S. *secgan*, *sægde*, *sæde*), -ë (*before cons.*), 318, 446, 505, 525, 847, 1082, 1348, 1442, 2314, 2650; -e *erst*, 45; -e *of*, 956; -e *as*, 1183; -e, 238, 240, 2037, 2518, 2667; -e, 345 f, 486 f, 680 f, 1353 f, 1670 f, 2295 f; *sayde*, 1549 f; *mysseyde*, 430 f.

Rhyme words. — *Crisseyde* (345, 430), *deyede pt.* (1353), *mayde n.* (486, 1549), *obeyede pt.* (680), *preyede pt.* (2295), *vpbreyde pt.* (1670).

§ 103. Several verbs that are strong in Anglo-Saxon show weak preterites in *L. G. W.* (cf. Child, § 54a; ten Brink, § 167).

(a) Syncopated preterites in *-de*, *-te*, — *fledde*, *highte*, *loste*, *vp-breyde*, *wepte* (to which add *dradde*, sometimes weak in A.S., and *deyede* O.N.); (b) unsyncopated preterites in *-ede*, — *rewede*, *shynede*.

deyede (O.N. *deyja*, *dó*), 1353 f (: *seyde pt.*); *deyede* [sic] (+ *cons.*), 1579.

dradde (A.S. *ondrædan*, *-dréd*, sometimes *-drædde*), 95 f (: *spadde pt.*).

fledde (A.S. *fléon*, *fléah*), 942 f (: *ledde pt.*); *-e* hireself, 1225.

highte, *hyghte* (A.S. *hátan*, *heht*, *hét*; cf. ten Brink, § 135);

*hyghte*, 1969 f (: *be nyghte*); *highte* (+ *cons.*), 1397, 1705, 2248;

*highte* it, 1245; *-e* Eson, \*1398; *hyghte* vs, 2502; *highte* the, 405; *hyȝte* Lauyne, 1331; *heit* the, 725.

*loste* (A.S. *forléosan*, *-léas*), *-e* at, 1815; cf. *les*, § 108.

*rewede* (A.S. *hréowan*, *hréaw*, L.W.S. *hréow*), *rewede* on, 1237.

*shynede* (A.S. *scfnan*, *scán*), *-e* be, 1119 (unless one adopts *be the nyghte* from S. Ag.); *-e* the, 2194; cf. *shon*, § 108.

*vpbreyde* (A.S. *úp* + *bregdan*, *brægd*, *bræd*), 1671 f (: *seyde pt.*).

*wepte* (A.S. *wépan*, *wéop*), *-e* tendirly, 2316; cf. *wep*, § 108.

§ 104. A few Romance verbs show syncopated preterites in *-de*, *-te*, after the analogy of the First Weak Conjugation (cf. Child, § 53; ten Brink, §§ 180, 182).

*aspiede*, 1471 (3 syl., cf. the rhyme of *espiede* with *wide*, 1422). —

*caughte* to, 1750; *caughte* hire, 1911; *caught* a, 2654. — *cryede* Thesius, 2190; *cryede* o, 2200. — *obeyede*, 681 f (: *seyde pt.*).

— *passede* he, 1530 (*paste* does not occur). — *preyede*, 2294 f (: *seyde pt.*); *prayed*, 2487 f (: *trayed pt.*); *preyede* to, 1571; *preyede*, 2367. — *quitted* hire, 1918. — *trayed*, 2486 f (: *prayed pt.*).

§ 105. Most verbs of Romance derivation make their preterites (first and third persons singular) in *-ed*, *-ede*, *-ede*, without syncopation (cf. Child, § 53; ten Brink, § 179).

*apiered* Enyas, 1057; *aryuede* he, 959, 1463; *assented* to, 1596;

*aused* hire, 867; *cōmaunded* hire, 1091; *compassede* he, 1414;

*compleynede* hym, 1968; *deseruyd*, 2385 f (: *seruyd pp.*);

*desirede* ȝow, 2117; *feynede* hire, 2375; *fornede* man, 1792;



medeled she, 874; regnede his, 582; rescuēd hire, 503; salewede hym, 241; surmountede pleylnly, 111; uanyschid anon, 1001.

§ 106. The Indicative Second Person Singular of Weak Preterites ends in *-ist* (cf. Child, § 53*c*; ten Brink, § 194).

feltist, 1379; madist, 1371, 2231; haddist thow, 1676; ne had-dist thow, 2717; woldist, 1378; noldist thow, 268, 530; aughtist tow, 1957; sholdist, 1820; myghtist, 1444; myghtyst, 985.

§ 107. Second Person Singular of the Indicative Preterite of Strong Verbs (cf. Child, § 54*b*; ten Brink, § 193).

bar it, 2229. — sworist thow, 1378; but six of the nine MSS. have *swore*.

§ 108. In the First and Third Persons Singular of the Indicative Preterite of Strong Verbs a final *-e* is sometimes written, but never pronounced.

abod, 235. — agros, 830 f (: aros *pt.*). — aros, 831 f (: agros *pt.*), 1242, 2314; ros, 445, vpros, 1741. — bad, 99, 101, 1000, 1134, 1346, 1723, 2113. — bar, 943, 1406, 1520; ber, 148 f (: her = hair). — began, 1354 f (: swan *n.*), 1229, 1757; cf. *gan*. — blew, 1364. — brast, 1033. — brok, 2347. — cam, 240, 995, 1220; com, 2631 f (: dom *n.*), 826, 832, 2447; come, 188, 777, 1079, 1739, 2407; come, 1785, 2482; ouercom, 2147. — ches, 1455 f (: Ercules), 132, 501, 698. — drow, 1459 f (: I-now *adv.*), 1563. — fel, 103, 2474; fil, 589, 1162, 1933; fyl, 706, 1423, 2207, 2678, 2686; befel, 583. — fond, 436, 832, 1480, 2178, 2186. — forsok, 265 f (: bok *n.*). — gan, 93, 144, 168, 171, 544, 545, 719, 773, 804, 818, 819, 858, 865, etc.; cf. *began*. — gat, 1649, 2160, 2572, 2573; begat, 1562. — held, 173; byhild, 828. — knew, 434, 1504, 1512, 1715, 2556, ‡ 1058. — lay, 690 f (: ay), 2175 f (: wey *n.*), 1696, 1761, 1786, 1816. — lep, 2709. — les, 945 f (: Anchises); cf. *lostē*, § 103. — let, 676, 708, 813, 1326, 1734, 1919, 2093, 2270, 2478, 2480, 2624. — quod, 142, 241, 245, 246, etc., etc.; Qod, 496. — quok, 2317, 2648. — ran, 813, 2712. — rof, 661, 1351. — sat, 808 f (: that), 228, 1719, 1735, 1762. — saw, 145, 166, 186, 657, 888, 1066, 1563, 1909, 2043, 2194,

2196, 2289, 2719; saugh, 1061; say, 13, 16, 795, 812, 1600, 2261, 2345; sey, 829. — shof, 2412. — shok, 2344. — shon, 1428; schon, 163, 825; cf. *shynede*, § 103. — shop, 2569; schop, 625. — smot, 850. — song, 141. — spak, 81, 317, 890, 977, 999, 1085, 1090, 1169, 1519, 1762, 1796, 1977, 2374, 2627. — span, 1762. — stal, 796, 1327, 1333, 1335, 2174. — starf, 1691. — stod, 750, 751, 1014, 1036, 1908; withstod, 1183 f (: good *n.*). — swor, 683, \*2345, 2369. — tok, 595, 631, 814, 913, \*941, 967, 1417, 1504, 1560, 2152, 2372, 2475, 2479; vndyr tok, 1452. — waf, 2364. — wep, 1732 f (: kep *n.*), 846, 873, 2344; wepe, 2706; cf. *wēpte*, § 103. — wex, 523, 727, 831, 1610, 1816, 2197, 2649; wax, 615. — wok, 1787. — wond, 2253. — wrot, 344, 459, 1354, 2364, 2487. — 3af, 521, 1400, 1550, 2304, 2366, 2584.

§ 109. The Plural of the Preterite Indicative of both Strong and Weak Verbs ends in *-yn*, *-e*, for all persons (Child, § 55; ten Brink, § 194).

I. *-yn* before consonants :

castyn swich, 2605; comyn hom, 1241; entendedyn to, 1155; feldyn wel[e], 689; plyghtyn trouthe, 778; settyn marke, 784; soughtyn the, 1515; spittyn fer, 1433; spokyn summe, 734; sungyn blyssede, 131; toldyn whil, 747; vsedyn tho, 787; vsyn tho, 1830; wonedyn so, 712.

II. *-yn*, *-en* in rhyme :

wentyn, 632 f (: stente *pt. pl. I.*); wroughten, 1696 f (: thouȝten *imp. pt. I.*); but in 1696 of course the proper reading is *wroughte* : *thoughte*; indeed *wroughte* is almost certainly *sing.*, having as its subject *the sege* (cf. Kittredge, *Studies and Notes*, I, 7).

III. *-yn* before vowels :

deiȝedyn as, 291; dwellȝedyn abowe, 1965; herdyn al, 1970; loke-dyn vpon, 1972; songyn on, 127, songyn as, 201; styntyn al, 197; wentyn in, 199.

IV. *-yn* before *h* :

madyn hym, 2423; settyn hem, 226.

V. *-yn* syncopated :

ānswerden hire, 2193 ; stodyn on, 1971.

VI. *-ē* before consonants :

caste lot, 1933 ; chose to, 290 ; dredde so, 1813 ; founde they, 1025 ; gunne mete, 134 ; kepte so, 301 (cf. *kepid* they (*-id* *corr.*), 294) ; louēde so, 1812 ; wente from, 2505.

VII. *-e* in rhyme

brente, 731 f ( : assente *inf.*) ; dyghte, 1712 f ( : lyghte *pt. pl. I.*) ; grette, 1502 f ( : mette *pt. pl. I.*) ; leyde, 2501 f ( : seyde *pt. pl. I.*) ; lyghte, 1713 f ( : dyghte *pt. pl. I.*) ; mente, 235 f ( : bente *n.*) ; ment[e], 140 f ( : entent[e] *n.*) ; mette, 733 f ( : lette 3 *s. pt. I.*) ; 1503 f ( : grette *pl. pt. I.*) ; seyde, 2500 f ( : leyde *pl. pt. I.*) ; stente, 633 f ( : wentyn *pl. pt. I.*) ; sterte, 1301 f ( : herte *n.*) ; wente, 1241 f ( : stynte 3 *s. pt. I.*) .

VIII. *-e* elided before vowels :

demedē as, 1244 ; gunne espye, 195 ; gan abyde, 1718 ; knelede adoun, 198 ; mette in, 1643 ; stode in, 747 ; wente and, 628 ; wente as, 655 ; wex in, 727 ; wroughte in, 772.

IX. *-e* elided before *h* :

emblemyschid hire, 1737 ; gonne hire, 699 ; lafte hise, 968 ; made hire, 2598 ; peynede hem, 636.

X. Apocope. There is no genuine instance in the interior of a verse, unless it be *kepid*, 294 ; but *keptē* occurs in 301, and *-id* here is due to correction of some other spelling. A genuine example of apocope at the end of a verse is probably *heryed*, 786 f ( : beryed *pp. pl.*) ; this and *deseruyd* (3 *s. pt. I.*), 2385 f ( : seruyd *pp. sing.*), are the only instances in the *Legend* of a perfect participle rhyming with a weak preterite.

§ 110. The Singular of the Present Subjunctive of both Strong and Weak verbs ends in *-e* in all persons (Child, § 56 · ten Brink, §§ 184, 188).

- I. First Person : (a) Before consonants : If I profre 3ow, 2060.  
 (b) In rhyme : If that I therof lye, 2059 f ( : compaignye *n.*).  
 (c) Elision : If I euere cleyme othir, 2070 ; or I fynde a, 703 ;

What ende that I make it, 1774; Now is it tyme I make an ende, 2341; Thaw that I speke a, 457; but I 3ow serve as, 2062.

II. Second Person : (a) Before conscnants : 3if it be so that thow a-vise the, 497. (b) In rhyme : I wele that thow begynne, 542 f (: wyne *inf.*); But & thow crye or noyse make, 1790 f (: awake 3 s. *pr. S.*). (c) Elision : But thow concete and werke aftyr, 2645; but & thow crye (*n. ?*) or noyse make, 1790; That . . . thow make of this wif, 539.

III. Third Person : (a) Before consonants : If it so falle that, 855; But god forbede but, 910 (cf. But goddis forbode but men schulde leue, 10, where the other MSS. have *But god forbede*); If it happe me, 66; if now ony woman helpe the, 1956; whil that hym lefte lyf, 1239 (*l. laste*); and it lyke 3ow, 245; If that like 3ow, 2396; that from myne bokys make me to gon (*l. maketh*), 34; [god] sende the, 2340; god thanke 3ow, 1625; god wreke the, 2340; god . . . ffor3elde 3ow, 447. (b) In rhyme : If there ony creature awake, 1791 f (: make 2 s. *pr. S.*); thow so be that boot here ne cone, †‡2215 f (: become *inf.*); a twenty deulewey the wynd hym dryue, 2177 f (: † swythe *adv.*, *l. blyue*); doth with hym what 3ow leste, 439 f (: requeste *n.*); whil Iuppiter it leste, 1338 f (: onreste *n.*); If 3ow leste, 88 f (: geste *n.*); If that 3ow leste, 2387 f (: wiste 3 s. *pt. l.*); as long as euer the leste, 2669 f (: to reste *n.*); As wisely Iupiter myn soule sawe, 1806 f (: knawe *n.*); god me grace sende, 2457 f (: legende *n.*); god to euey louere synde, 905 f (: ende *n.*); thow Ioue hire stellesye (*l. stellefye*), 513 f (: dayesye *n.*); til that myn herte sterue, 2035 f (: serve *inf.*); and taketh non hed of what matere he take, 343 f (: make *inf.*); or that she forth wente, 2714 f (: hente *inf.*). (c) Elision : (a) before vowels, — 3if hire vengeaunce falle on, 2523; god from swich on kepe vs, 2401; preyse euey man, 1703; god shilde it, 2082; (β) before *h*, — rede he ouyde, 1367; The deuyl quyte hym, 2227; The deuyl sette here soules, 2493; god . . . leue hereaftyr, 2086.

NOTE. — In, I prere (*l. preyē*) to god 3eue hire myschaunce, 333, there may be a confusion of constructions; cf. I preye god let oure hedys neuere ake, 705.



## § 111. Exceptions to § 110.

I. First Person : *ȝif that I leue* || *thyn*, 1381; *Not that I trowe* || *to*, 1358.

II. Second Person : *If thou sey nay*, 2661.

III. Third Person : *If it so falle that*, 855; *I preye to god that eue* *falle sche fayre*, 180; and *lene me*, 2083; *Rygh as ȝow leste* || *that*, 2042; *God saue myn lord*, 1731; *But synde ȝow grace*, 2084; and *ȝeue me grace*, 449; so *ȝeue ȝow . . . grace*, 2063.

§ 112. The Plural of the Present Subjunctive of both Strong and Weak Verbs ends in *-e* (Child, § 56c; ten Brink, §§ 184, 188).

I. Second Person : (a) *If ȝe vouche saf that . . . ȝe graunte me*, 2038-9; *If ȝe vouche saf to ȝeue*, 2071; (b) *If that ȝe rede it me*, 1178; *that ȝe hym neuere hurte in al his lyue*, 424.

II. Third Person : *but If that bokys lye*, 609 f ( : *chyualrye n.*).

§ 113. The Preterite Subjunctive Singular of Strong Verbs ends in *-e* for all persons. The Preterite Subjunctive Singular of Weak Verbs shows in the first and third persons the endings *-de*, *-te*, *-ede*, *-ed* (cf. Child, § 56; ten Brink, § 195). For the Indicative form *-ist* in Subjunctive constructions in the second person singular of weak preterites, see § 106, above.

I. Strong Verbs. (a) First Person : *thanne were I holde*, 1447. (b) Second Person : *but sche the bet hym knewe*, 801 f ( : *trewe adj.*); *thow were depe I-holde*, 1955. (c) Third Person : *were* (+ vowel), 26, 1679, 1768, 1784, 2089, 2219; *were he*, 1992; *-e his*, 2400.—(d) Exceptions : First Person : *than . . . that I let ȝow*, 2093; *I were ȝoure*, 2089. Second Person : *er thow thyn werk beganne*, 2230 f ( : *man n.*). Third Person : *were to*, 619, 1446, 1565, 1921, 2514; *were bettere*, 243; *were down*, 755; *were thidyr*, 1475; *were long*, 1571; *were botemeles*, 1584; *nerē gon*, 792; *nerē that*, 1920.

## II. Weak Verbs.

(i.) (a) First Person : *Than that I sufferede gilt[e]les*, 2092. (b) Third Person : *If that me leste so*, 2470; *what so hem leste*,

1113 f (: *reste n.*); al made he, 1420; to hym that savede the, 1955; or that the mone wente onys, 2503. — (ii.) haue. (a) First Person: I hadde be ded, 182; allas I ne haddē be, 840. (b) Third Person: ontrouthē || haddē deyed, 1677; ho so haddē seyn, 2076; With nonys so that he hadde a wif, \*1540; The thredde part . . . Haddyn euere in this world I-be, 192 (the other MSS. read, — Had euere in this wide world I-be).

§ 114. The Plural of the Preterite Subjunctive of both Strong and Weak Verbs ends, like that of the Present, in *-yn, -e*, for all persons (cf. Child, § 56c; ten Brink, § 195). Examples: lest men it espiede, 774 f (: *tyde n.*), 1422 f (: *wide adv.*) (but in both instances *men* is used indefinitely); If there wente any mo, 1227; And alle tho that sufferede hym his wille, 1575 (perhaps subjunctive); So wolde god . . . 3e weryn in, 2057; or [if they] haddyn nede, 1488; Nere that the goddis hadde of, 1920.

Exceptions: If that olde bokys weryn aweye, 25; If they were brokyn, 1487.

§ 115. The Imperative Second Person Singular of Weak Verbs is not represented in *L. G. W.* by examples enough to allow the formulation of definite rules for all classes of verbs; but the Anglo-Saxon inflections seem to be followed except in *haue* (third conjugation), — that is, verbs of the Second Conjugation have *-e* (A.S. *-a*), and verbs of the First Conjugation either end in *-e* (A.S. *-e*) or have no ending, according as the stem-syllable was originally short or long (cf. Child, § 58; ten Brink, § 189).

I. First Conjugation, — (a) short stems :

ley (A.S. *lege*), — Ester ley thow, 204.

telle (A.S. *tele*), — telle of, 476, is probably *inf.*

(b) Long stems :

bryng (A.S. *bring*), — brynge it, 1339.

hid (A.S. *hýd*), — hid this, 2655; hid absalon, 203; hyde Ionathas, 205.

werk (A.S. *wyrc*), — werke after, 2634.

NOTE. — For *drede*, imperative of *dreden* (weak in Chaucer), cf. *drede* the, 1740.

## II. Second Conjugation :

lerne (A.S. *leorna*), — lerne this, 467 ; thanke (A.S. *þanca*), — thanke now, 444.

## III. Third Conjugation :

haue (A.S. *hafa*), — hauę mercy, 988 ; here perhaps belongs *haue at the*, 1383 (cf. Mätzner, *Gram.*, II, 413).

## IV. Exceptions :

answere me, 267 ; Kit his throte, 2657 ; pryke thow, 1213.

§ 116. Imperative Second Person Singular of Verbs of Romance origin (ten Brink, § 189). The examples are too few to establish a rule.

Nor *ypermystre* or *Adriaņe ne pleyne*, 222 f ( : *disteyne inf.*), but the other version has *ȝe tweyne*); *turne ageyn*, 2200.

§ 117. The Imperative Second Person Singular of Strong Verbs has in *L. G. W.*, as in Anglo-Saxon,<sup>1</sup> no *-e* (Child, § 18*b* ; ten Brink, § 189).<sup>2</sup>

*schis* what, 1449 ; *fforbede* a loue, 736 ; *fare* now wel, 541 ; *go* now, 485 ; *go thanke* now, 444 ; *goth thyn way*, 2671 (the other MSS. have *go* ; *-th* is due to *thyn*) ; *gret* me, 2299 ; *help* me, 2329 ; *holde* the, 468 ; *lat* be, 465 ; *let* be, 529 ; *lat gon* (*bis*), 1213 ; *let* me, 1316 ; *lat* sen, 1450 ; *late* no, 908 ; *lat* it, 210 ; *lat vs*, 1702, 1704, 1993 ; *lat hym*, 1457 ; *spek* wel, 481 ; *o spek myn*, 880 ; *vndyrstonde* it, 470 ; *wry* the glede, 735 ; *writ* wel, 529 ; *ȝif* hire, 2300 ; *ȝif* hym, 2668. — Cf. also *tak*, — *t.* this, 2646 ; *t.* now, 1339 ; *t.* hed, 2633 ; *thak* hede, 1264.

§ 118. The Imperative Second Person Plural of Verbs, strong or weak, native or naturalized, ends in *L. G. W.* in *-yth*, *-ith*, *-yth* ; but forms in *-e* and forms with no inflectional ending also occur (cf. Child § 59 ; ten Brink, § 189).

<sup>1</sup> Short stems in *-fo-* excepted ; cf. Sievers, § 372.

<sup>2</sup> It will be observed that, though *-e* is sometimes written in the Imperative of strong verbs, it is never pronounced.

I. *-yth, -ith*: herkith how, 1276; herkenyth *ȝe*, 665; leuyth hem, 88; trustyth wel, 71; trustyth as, 2561. In the following the pronoun is plural, but refers to a single person: demyth *ȝe*, 443; doth with, 439; letith *ȝoure yre & beth* sumwhat trefable, 397. — II. Syncopated forms: hauyth, — And seyth *hauyth* mercy & let me with *ȝow ryde*, 1316; the other MSS. read *haue* and omit *ȝ*; *ȝow* is singular. Mercy lord *hauyth* pete in *ȝoure* thought, 1324; the other MSS. read *haue*. And hauyth here (sing. noun; pl. pronoun), 2105; so Sn. Th. B. A28.; the rest *haue*. — III. Forms in *-e*: Hyde *ȝe* (*pl.*), 208; hide *ȝe* (*pl.*), 214; for-*ȝeue*, — doth with hym what *ȝow* (*sing.*) leste And al for-*ȝeue* with oute lengere space, 440 (the other MSS. have the better reading, *I al for-ȝeue*); *ȝeue* myn, 1323 (sing. noun; pl. pronoun). — IV. Forms without inflectional ending: Be war *ȝe* wemen . . . And trustyth, 2559–61; Mak of *ȝoure* (*pl.*), 207, 221.

§ 119. The Infinitive ends in *L. G. W.* in *-yn, -en, -e, -e* (cf. Child, § 60; ten Brink, § 190). In *to sene, to seyne, to done, to gone*, the *-ue* of the A.S. gerund or dative-infinitive is preserved.

The spelling *-e* is very common, there being 77 examples of *-ē*, 17 of *e*, and a very large number of *-e* elided before a vowel or weak *h*. Of *-yn* there are 72 examples; of *-en*, only 6, — after a vowel, except in *tellen, renten*.

The examples are arranged as follows, — I. *-yn* before consonants; II. *-yn* in rhyme; III. *-yn* before vowels; IV. *-yn* before *h*; V. Syncope, *-yn*; VI. *-e* before consonants; VII. *-e* in rhyme; VIII. *-e* elided before vowels; IX. *-e* elided before *h*; X. Apocope of *-e*; XI. Hiatus; XII. *fle, sle*; XIII. *to done, to gone, to seyne, to sene* (with other infinitive forms of these verbs).

I. *-yn* (*-en*) before consonants: assentyn by, 1983; bredyn swich, 1156; conquèryn regnys, 585; desyryn thour, 1586; eylyn myghte, 1833; fallyn the, 1443; fastyn til, 1271; fechyn fyr, 1347; fortheryn *ȝow*, 430, 1618; f. the, 484; flyghtyn with, 1996; getyn *ȝow*, 1358; g. myghte, 2370; hastyn me, 2456; louyn but, 1042; lyuyn may, 612; leuyn (*vivere*) shal, 1941; makyn garlondis, 2614; metyn with, 630; passyn may, 1583; plesyn can, 1265; preyen that, 2402; rumbelyn with, 1218; saylyn to,



1441; sekyn for, 2440; seruyn lef, 70; s. me, 252; s. 3ow, 404, 2061; tellen 3ow, 2398; tellyn shortly, 2170; turnyn sound, 1619; wynnyn tilke, 1915; 3euyn what, 2370. — II. *-yn* (*-en*) in rhyme: assayen, 477 f (: betrayen *pl. pr. I.*); cryen, 884 f (: eyen *n.*); esprien, 858 f (: eyen *n.*); 3euyn, 1925 f (: dreuyn *pp.*). — III. *-yn* before vowels: astertyn, 1615; beryn, 2135; bryngyn, 1445; cf. also 12, 21, 59, 319, 384, 426, 427, 758, 808, 843, 860, 1127, 1155, 1214, 1251, 1274, 1477, 1707, 2107, 2110, 2351, 2352, 2434, 2502. — IV. *-yn* before *h*: beryn hir, 2368; folwyn hym, 2721; fyndyn hym, \*1573; heryn here (*their*), 362; kepyn hym, 2435; makyn hem, 1940; passyn harmles, 2664; pottyn hire, 909; sauyn hem, 1917; schewyn his, 361; syndyn hym, 1418; takyn hire, 2718; waytyn hire, 1269; weddyn hire, 2466. — V. Syncope, *-yn*: herkenyn || I, 139; syndyn his, 1945. — VI. *-e* before consonants: acheue myn, 2111; axe mercy, 835; come sone, 1637; departe now, 898; departe trewely, 897; drynke whan, 2668; enbroude couthe, 2351; falle myghte, 839; false nyght, 1640; fele lyf, 692; folwe ded, 894; f. word, 1002; ff. thyn, 926; forthere trouthe, 462; fyghte with, 1800; gnawe mote, 844; holde fals, 857; knowe what, 235; k. sothly, 450; kysse swete, 761; lete slippe, 623; lede with, 1542; loke what, 2433; lyue may, 1641; make rehersyngys, etc., 24, 346, 614, 1185, 1638, 1799, 2233, 2599; parte with, 455; performe god, 2457; quappe gan, 865; quyte thyn, 1447; rede the, 2637; rede forby, 2539; reherce shal, 2489; rekene wolde, 2510; remembre that, 2204; reue no, 2693; saue myn, 437; shyne clere, 2224; besette can, 1069; sitte by, 1602; speke shamefast, 1535; s. with, 1989; strowe flouris, 101; suffere deth, 2098; take this, 1450; telle shal, 1161, 2221; translate that, 350; tuche but, 1693; vouche saf, 2273, 2490; walke 3ow, 979; w. two, 2067; warne 3oure, 438; wepe so, 2528; weue two, 2358; write which, 869; wynne tulle, 1435; w. myghte, 1436. — VII. *-e* in rhyme: acheue, 1614 f (: leue, *vivere*); ake, 704 f (: take *inf.*); amende, 2418 f (: brende *3 s. pt. I.*); apeere, 210 f (: dere *adv.*); 83, 172, 186, 389, 456, 544, 730, 773, 908, 1336, 1472, 1570, 1633, 1802, 1835, 2005, 2134, 2151, 2183, 2226, 2338, 2696, etc., etc. — VIII. *-e* elided before vowels: see 145,

244, 387, 758, 848, 1799, 1802, 1959, 1989, 2046, 2212, 2265, 2488, 2594, etc., etc. — IX. *-e* elided before *h*: begile here (*their*), 780; charge hise, 483; chaunge hire, 1235; considere his, 394; deuoure hym, 1937; drawe his, 2437; encombre his, 2006; kepe his, 366, 370; k. hire, 2587; lete his, 1937; lese his, 2389; l. hire, 2595; ley hym, 1808; make hym, 2003; m. his, 2270, 2478; saue hire, 798; s. hym, 1936; s. his, 2001; synde hire, 1275; slake his, 2006; take here (*their*), 769; t. hise, 1112; taste hym, 1993; telle hire, 2218; turne hym, 1205; walke hym, 2439; wreke hym, 381; w. his, 1939; zeue hire, 2281. — X. Apocope of *-e*: bere 3ow, 2058; b. the, 2524; come to, 2276; bedote this, 1547; ete||ther, 1931; gete the, 1595; forgete the, 312; lape || for, 1699; loue || for, 1187; make myn, 893; serue 3ow, 2390; swere to, 425; take the, 1482; wissche to, 755; zeue credence, 81; 3. me, 892; 3. 3ow, 1320; 3. the, 2088. — XI. Hiatus: deyë as, 1322; dychë al, 708; fallë or, 593; lokë endelong, 144; rydë argonautycoun, \*1457; rehersë eft, 66; smytë of, 1817; turnë in, 2598; writë and, 1565; w. I, 2513; kepë hire, 1722; sekë helpe, 2432. — XII. *fle, sle*: flen away, 2020; fleen away, 941; fleen, 1309 f (: quien *n.*); fle, 643 f (: she), 1223 f (: meyne *n.*), 2112 f (: se, *inf.*). — slen thyn, 1807; slen hym, 2009; slen 3oure, 2085; to slen me, 1821; to sle myn, 880; sle, 834 f (: Tisbe). — XIII. Gerundial infinitives: to done, 1597 f (: bone *n.* = prayer); to don the, \*358, what, 1113, this, \*1152, plesaunce, 1477, with, 1587, hem, 1476; to do me, 1181; cf. *inf.* don, 82, 374, 443, 478, 1088, 1268, etc.; do, 469 f, 1308 f, 2694 f, etc. — to gon to, 502; to gone to, 1973; cf. *inf.*, gon be, 838, g. with, 966, 2097, g. lat, 1213, g. and, 2281, g. his, 2704; *inf.*, gon, 34 f, 764 f, 769 f, 781 f, 1213 f, 2264 f, 2367 f; go with, 899, g. to, 2622; go, 1091 f, 1634 f, 1775 f, 1831 f, 2013 f, 2066 f, 2283 f, 2415 f, 2720 f. — soth to seynë, 588; soth to seynë that, 715; sothly for to seynë she, 2354; to longe to wrytë and to sen, 1565 f (: serteyn *adv.*); what to seye, 2262 f (: to preye); cf. *inf.*, seyn the, 162, 1680, s. what, 469, s. myn, 2054, s. an, 285, s. alas, 756, s. If, 1020, s. al, 2392, s. hire, 1797; *inf.*, seye, 1180 f (: deye *inf.*), 2073 f (: deye *r s. pr. I.*); *inf.*, say, 2114 f (: day, *acc.*). — routhe it

was to sene, 1034 f ( : queene), fayrere on to sene, 2425 f ( : queen); to sen these, 48; to sen that, 106; fayn to sen this, 1138; gan . . . longe to sen hire, 2261; grace to beseke to sen hire, 2286; hire systyr for to se and, 2265; to se, 794 f, 1672 f, 2074 f, 2117 f; cf. *inf.*, sen sche, 492, s. now, 1450, s. me, 2301, s. of, 668, s. as, 1263; *inf.*, sen, 2537 f ( : ben 3 *pl. pr. I.*); *inf.*, se, 520 f, 1011 f, 1427 f, 1710 f, 2113 f, 2560 f.

§ 120. The Present Participle ends in *L. G. W.* in *-ynge* (*-inge*), *-yng* (cf. Child, § 64; ten Brink, § 191). The regular spelling is *-ynge*; *-yng* occurs only once, *-inge* only three times. Final *-e* is, however, never pronounced in the interior of a line. There are only five examples of the participle in rhyme; twice with infinitives, three times with nouns in *-ynge*.

I. In rhyme with an infinitive: dwellynge, 718 f; wepynge, 1834 f. — II. In rhyme with nouns: fletynge, 2552 f; obeysynge, 1266 f; stondynge, 1332 f. — III. Before consonants: betynge, 863; daunsynge, 1106; feynyngē, 932; hangynge, 218; imagynyngē, 1410; lastynge, 39; lenynge, 234; leuyngē, 2118; longynge, 1963; scheryngē hokys, 641; schewynge, 266. — IV. Before vowels: comynge, 186; daunsynge, 200; cf. 47, 50, 283, 473, 685, 710, 854, 1204, 1470, 1500, 1669, 1760, 1962, 2018, 2196, 2378, 2405, 2702. — V. Before *h*: axynge hym, 1486; prey-synge hym, 1594; sittynge hath, 2377; slepyngē he, 1326.

§ 121. The Perfect Participle of Weak Verbs ends in *L. G. W.* in *-ed*, *-ȅd*, *-d*, *-t* (cf. Child, § 62; ten Brink, §§ 163, 166-9, 176, 180-3).

Instead of *-ed*, our MS. often has *-yd*, *-id*; *-it* occurs in the following instances: acordit ful, 1635; acordit thus, 2027; acordit was, 2606; chargit by, 940; enbroudit was, 108; enbroudit with, 1199; weddit was, 1559; I-weddit be, 1179; weddit and, 2609; woundit sore, 2409; *-ist* occurs once (influenced by the ending of the following word), — thou reneyist hast, 314. After *-ed* an unauthorized final *-e* is often written (whether the participle be singular or plural), but of course is never pronounced. There are two examples of rhyme between participles



and preterites : beryed *pp.* 787 ( : heryed, 3 *pl. pt. I.*); seruyd *pp.*, 2384 ( : deseruyd 3 *s. pt. I.*). In the first example the participle is plural.

I. Anglo-Saxon verbs of the First Conjugation (cf. § 99).

aboutht, 1387, 2483 f ( : nought); aferyd, 2321; agast, 1534 f ( : shamefast); agilt, 453; beryed, 787 f ( : heryed 3 *pl. pt. I.*); brought, 2508 f ( : noght), 599, 904, 930, 1655, 1930, 2674, 2676; brough, 1045, 2361; I-brought, 1194 f ( : thought *n.*); braught, 1782 f ( : thought *n.*); browt, 2362 f; clothid, 146; clothede, 117, 174; I-clothede, 158; dight, 2611 f ( : bryght *adj.*); dreyed, 775; dreynkt, 293; drenchid, 2178; felt, 849; fulfild, 1340; ffulfyld, 56; hent, 2322; hid, 102 f ( : bed), 2504; herd, 1, 8, 106, 325, 1062, 1167, 1177, 2139, 2459; kept, 296, 1430; I-kept, 722; kid, 1028; kyst, 1337; laft, 1260, 1330, 65 f ( : eft); layd, 2516 f, 102; I-leyd, 2141 f; led, 1108, 1111; lad, 62, 2144, 2718; lerid, 1153 f; rent, 2417, 2613; sent, 584, 1129, 2555; I-sent, 1124; set, 522, 1637, 1939; sette, 2499; spent, 1125 f; steerid, 935 f; stynted, 1647; taught, 1646; told, 1161, 1233; I-told, 1592; went, 1651 f ( : encha[n]tement); wrought, 2014 f, 2187 f, 2228 f, 2363 f, 2642 f, 2607; I-wrought, 1173 f; I-wrouht, 351 f. (Rhyme words. — thought *n.* (351, 1173, 2014, 2228), nought (2187, 2642), browt *pp.* (2363)).

II. Old Norse verbs of the First (Noreen's Third) Conjugation (cf. § 100).

brend, 292; reysed, 1163; areysid, 1525 f.

III. Verbs of uncertain origin (cf. § 100).

achoked, 2008; agrotyed (*three syll.*), 2454; bostid, 1262; cut, 292, cuttē, 973 (other MSS. *kuttid*); put, 451, 1411, 1413, \*1613.

IV. Anglo-Saxon verbs of the Second Conjugation (together with a few words from Old Norse) (cf. § 101).

blyssede, 131; I-brydeled, 1114; callid, 1425, 2570; callyd, 724; cost, 1950; clepid, 964, 1004, 1590, 1689, 2563; I-clepid, 944, †\*1591; fetered, 2722; feterid, 1950; I-fyred, 1013 f; forpynnyd, 2428 f; fortheryd, 399; frettid, 1117; huntid, 981; lernede, 2350; I-louyd, †1246, 2115; mad, 264, 420, 540, 669, 1146, 2302;



makyd, 448, 1432; makid, \* 403; I-makyd, 154; I-makede, 110; reft, 2325; I-raft, 1572; beraft, 2590 f (: craft); stekid, 161; warnede, 2658; warnede, 2710; weddid, 2246; weddit, 1559, 2100; weddit, 2609; weddede, 1331; I-weddit, 1179; wonid, 2353; woundit, 2409.

V. Verbs of Germanic origin which are not found in Anglo-Saxon (cf. § 101).

awhapid, 2321 f; awapid, 120 f, 814 f; hust, 2682; I-kneled, 1232; krynkeled, 2012; romed, 90; romyd, 1589; shrewede, 1545; I-swounyd, 1342; I-tukkid, 982; I-wymplid, 797.

VI. Anglo-Saxon verbs of the Third Conjugation (cf. § 102).

lyuyd, 1284. — said, 67 f; sayd, 2140 f, 2517; sayed, 767 f; seyde, 8, 69, 268, 269, 2072, 2639, 2662, 2723; seyde, 1167 f (: breyde *n.*).

VII. Weak participles from strong verbs (cf. § 103).

deyed, 1677; adrad, 300; fled, 664, 1279; lost, 1159, 1361, 1779; walkid, 978; wept, 2077.

VIII. Syncopated participles from verbs of Romance origin (cf. § 104).

caught, 2451, 2722; còrouned, 174; I-còrounede, 151; I-còroned, 520; coueryd, 762; espied, cf. IX.; hurt, 1353; quit, 511; quyt, 1992; sekerede, 2128; cf. betrayed, suffered, IX, below.

IX. Unsyncopated participles from verbs of Romance origin (cf. § 105).

acordit, 1635, 2027, 2606; acused, 338 f; affermyd, 790; apayed, 68 f, 766 f; apiered, 934 f; aprouede, 21; arayed, 1207; aryuyd, 1049; astoned, 164; begylede, 2547; beseged, 1694; betrayed, 125, 1390 f, 2532 f (but also betrayed, 2188); betraysede, 1658; bytrised, 2541; I-broudede, 159; enbroudit, 108, 1199 (cf. ten Brink, § 140); caryed (2 *syll.*), 2451; chargit, 940; clothede (= closed), 94; compàssid, 1543; compleynyde, 1748 f; compleynede, 1344; compounned, 2585; conseyuede, 1746; considerede, 157; contrefetid, 1376; countyrpletyd, 466; dampned, 1953; depeyntid, 1025; deseruyd, 490; destroyed, 2404;

distroyed, 121, 1026, 1415, 1419; desyred, 1012 f; deuoured, 1976; deuouryd, 1947; disclaundryd, 1031; diserityd, 1065; enamoured, 1610; enbosed, 1200; enfamynyd, 2429 f; enquiryd, 1152 f; enhaunsede, 1411; -e, \*372; escapid, 818, 2320 f; skapid, 119 f; -espied, 219; espyed, 809; excusid, 339; farcede, 1373; feynede, 1257, 1374, 2529; feynyd, 1749 f; I-feynyd, 327 f; formed, 1071; I-formed, 975; greuyd, 115 f; agreuyd, 321 f; honoured, 372; meuid, 320 f; I-offerede, 932; partid, 1110; passed, 89; payed, 1391 f, 1125; performed, \*2138; peyntid, 1029, 2538; pilid, 1262; pleynyd, 326 f; prayed, 2533 f; presentid, 1297 f; preysid, 1225 f, 524; receuyd, 2211; rehersid, 1464; releuyd, 116 f; remembred, 2717; reneyist, 314; repeyrid, 1136; repressid, 2591; refreschede, 1081; sauyd, 2130; tsavede, 1648; seruyd, 2384 f (: deseruyd, 3 s. *pt. I.*), 398, 2365; sparyd, 2602; suffered (or suffered), 1510; tormentid, 1296 f; trãslated, 255, 413; turnede, 500; wastid, 2678.

X. I-benchede, 98, is derived from the noun *benche*.

§ 122. The Perfect Participle of Anglo-Saxon Strong Verbs ends in *L. G. W.* in *-yn* (*-en*), *-yn* (*-en*), *-n*, *-e* (cf. Child, § 61; ten Brink, §§ 130, 132, 139, 140, 142, 143, 145, 148 — 151, 153, 155 — 158, 160). For weak participles from verbs strong in Anglo-Saxon, cf. § 121, VII.

I. *-yn* (*-en*, *-n*), in rhyme.

bityn, 2318 f (: smetyn *pp.*); born, 313 f (: corn *n.*), 658 f (: lorn *pp.*), 833 f (: torn *pp.*), 2578 f (: corn *n.*); dreuyn, 1924 f (: 3euyn *inf.*); I-drevyn, 2430 f (: 3euyn *pp.*); to-dryuyn, 1280 f (: 3euyn *pp.*); getyn, 1753 f (: forgetyn *pp.*); I-leyn, 2410 f (: reyn *n.*); lorn, 659 f (: born *pp.*); forlorn, 2663 f (: sworn *pp.*); seyn, 1271 f (: ageyn *adv.*); slayn, 2149 f, 2192 f (: ageyn *adv.*); smetyn, 2319 f (: bityn *pp.*); sworn, 2662 f (: forlorn *pp.*); I-sworn, 368 f (: biforn); forsworn, 927 f, 1259 f, 2455 f (: byforn); sworn, 2102 f (: torn *pp.*); torn, 832 f (: born *pp.*), 2103 f (: sworn *pp.*); wrytn, 8 f (: wytyn *inf.*); 3euyn, 1281 f (: to-dryuyn *pp.*), 2431 f (: I-drevyn *pp.*).

II. Unsyncopated *-yn* (*-en*).

bodyn, 346; boundyn, 600; brokyn, 852, 1487; brostyn, 1300,

2416; comyn, 45, 856, 1580; fallyn, 590, 1946; foundyn, 744; fretyn, 1951; getyn, 1402, 2150; fforgetyn, 113; holdyn, 479, 1009, 1709; holpyn, 1984, 2222; latyn, 531; I-loryn, 26; lorn (*but I. loryn*), 1048; ropyn, 62; shapyn, 2014, 2581, 2629; I-songyn, 224; spokyn, 232, 919; sprongyn, 1054; sworyn, 2465; I-wouyn, 2360; writyn, 530; 3euyn, 20; 3euyn, 489.

### III. Syncopated *-yn*.

born, 1027, 1308, 2568; I-born, 2577; holpyn and, 451; seyn, 11, 2076; slayn, 836, 837, \*840, 1927; sworn, 1304, 1320, 2476.

### IV. *-e* in rhyme.

I-bake, 709 f (: make *inf.*); begunne, 80 f (: tunne *n.*); bygunne, 1007 f (: sunne *n.*); I-bete, 775 f (: threte *inf.*), 1122 f (: gete *pp.*); blowe, 1383 f (: knowe *pp.*); ouerblowe, 1287 f (: throwe *n.*); bore, 2234 f (: forswore *pp.*); come, 823 f, 1019 f, 1776 f, 2018 f; I-come, 2342 f; ouercome, 2019 f (rhyme words, — nome *pp.* (823, 1019, 1776), I-nome *pp.* (2342)); fare, 2209 f (: care *n.*); founde, 862 f (: on the grounde); I-founde, 1668 f (: on the grounde); gete, 1123 f (: I-bete *pp.*); I-graue, 98 f (: haue, *I. s. pr. I.*); knowe, 1382 f (: blowe *pp.*); nome, 822 f, 1018 f, 1776 f; I-nome, 2343 f (all rhyme with (I-)come *pp.*); I-ronne, 1943 f (: wonne *pp.*); to-shake, 962 f (: take *pp.*), 1765 f (: I-take *pp.*); shoue, 1381 f (: loue *n.*); I-shoue, 726 f (: loue *n.*); withstande, 1186 f (: wande, *inf.*); I-swore, 1285 f (: more *adv.*); forswore, 2235 f (: bore *pp.*), 2522 f (: therfore *adv.*); take, 963 f (: to-shake *pp.*), 2137 f (: make *inf.*); I-take, 1142 f (: make *inf.*), 1764 f (: to-shake *pp.*); atake, 2182 f (: awake *inf.*); vndyrtake, 71 f (: make *inf.*); wonne, 2564 f (: cunne *pl. pr. I.*), 1942 f (: I-ronne *pp.*); I-wunne, 2427 f (: sunne *n.*); wrye, 1201 f (: hye *adj.*); I-wronge, 2527 f (: tunge *n.*); 3eue, 1538 f (: leue *vivere*).

### V. *-ē* before consonants.

come for, 1495; drawe shortly (*I. I-drawe*), 1785; graue was, 788; knowe lite, 409; witholde 3it, 76; shape for, 2692; ytake swich, 617; wrete manye, 348.

VI. Apocope of *-e*.

come to, 1102; come || the, 2622; holde to, 1447; swore so, 1234.

VII. Elision of *-e* before vowels.

blowe, 1365, 1475; cloue, 738; come, 1015, 1712; forsake, 799; founde, 8; I-founde, 1212; graue, 785; kerue, 2695; vnknowe, 2034; stole, 2154.

VIII. Elision before *h*-.

dronke hire, 817; founde here (= their), 1060.

## § 123. Preteritive Presents.

The development of these verbs is, in the main, entirely regular.

A few new forms deserve mention: *owith* (3 s. pr. I.), *wit*, *wist* (1 and 2 s. pr. I.), *mayst* (2 s. pr. I.). Beside the older form *couth* (3 s. pt. I.), which occurs once, appears the new form *coude*; beside *wiste* (3 s. pt. I.), appears *woste*, but the only time it occurs in rhyme it seems to be a mere variant in spelling. The forms *may*, *s(c)hal*, have come to be used also as plurals. This is, of course, not the place to discuss the development of meaning in *oughte* and *muste*.

A.S. *witan*, *nytan*. — *I and 3 s. pr. I.*, *wot*, 14, 61, 261, 273, 402, 461, 1359, 1623, 2108, 2512, 2520, 2651; *wit*, 4, 2660; *not*, 77, 401, 1227, 1272, 1967. — *2 s. pr. I.*, *wostow*, 487; *wist*, 533. — *Pl. pr. I.*, *wete*, 263, 1998; *wel wot men*, 1801, is of course not plural. — *I and 3 s. pt. I.*, *wiste*, 2386 f (: *leste imp. pr. S.*); *wiste what*, 140; *wiste nat*, 853; *woste*, 1245 f (: *leste imp. pt. I.*); *woste wel*, 1753; *nyste what*, 345, 2262. — *Pl. pt. I.*, *wiste it*, 2116. — *Pp.*, *onwist*, 1653.

A.S. *ágan*. — *3 s. pr. I. (imp.)*, *owith*, 360. — *3 s. pt. I. (= ought)*, *oughte be(n)*, 383, 2531; *oughte herof*, 2134; *ought a*, 393; *aughte kepe*, 536; (= owed), *oughte a*, 1609; *aughte a*, 589; (*imp.*), *oughte ben*, 339; *oughte nat*, 357; *ouuhte now*, 419; *ouhte*, 27; *aughte to*, 396. — *2 s. pt. I. (= ought)*, *aughtist*, 1957. — *Pl. pt. I. (= ought)*, *oughte we*, 766; *aughte rathere*, 458.

A.S. *cunnan*. — *Inf.*, *cunne*, 2044. — *I and 3 s. pr. I.*, *can*, 162, 319, 742, 921, etc. — *Pl. pr. I.*, *cunne*, 2565 f (: *wonne pp.*). — *I and 3 s. pt. I.*, *couth*, 2351 f (: *oughte = youth*); *coude*



(+ *cons.*), 303, 869 (*Subj.?*), 1002, 1570, 2356, 2357, 2415; coude, 59, 663, 674, 947 (*Subj.?*), 1182, 1607, 2418, 2449, 2470; coude she, 2358. — *Pl. pt. I.*, coude 3e, 2528.

A.S. durran. — *1 and 3 s. pr. I.*, dar, 285, 1995, 2216, 2594; dare, 923. — *2 s. pr. I.*, daryst, 1450. — *3 s. pr. S.*, dare, 2024. — *3 s. pt. I.*, durste, 347. — *Pl. pt. I.*, durste so, 749. — *1 s. pt. S.*, durste seyn, 2054.

A.S. sculan. — *1 and 3 s. pr. I.*, schal, 149, 202, 316, 322, 374, etc.; shal, 1941 f (: thral *n.*), 1089, 2114, 2214, 2276, 2489, 2599. Instead of *schal*, 1065, *schulde* would be expected. — *2 s. pr. I.*, schalt, 316; shalt, 1810, 1811, 2642; schat, 469, 848, 898; shat, 2212. — *Pl. pr. I.*, shul (+ *cons.*), 2003, 2661; schal, 12, 184, 302, 364, 1088, 1386; shal, 1710, 2391, 2627. — *1 and 3 s. pt. I. (and S.)*, schulde, 2511 f (: wolde, 2 *pl. pt. S.*), 321, 1134, 1489, 1520, 1542, 2001; shulde, 1640, 1951, 2595; schulde, 835, 1000, 1042; shulde, 2203, 2332; sholde, 2025; schulde thyn, 532; -e slake, 619; schule lastyn, 1003; schude, 1180. — *2 s. pt. I.*, sholdist, 1820. — *Pl. pt. I. (and S.)*, schulde, 10, 99, 177, 298; schulde, 83; shude, 1537; shulde 3e, 2059; -e the, 2113.

A.S. mukan. — *1 and 3 s. pr. I.*, may, 7, 9, 15, 24, 64, etc. — *2 s. pr. I.*, mayst, 253, 308, 492; maystow, 1952. — *Pl. pr. I.*, may, 478, 621, 668, 922, 1085, 1263, 1979, 2223, 2389, 2402, 2537, 2539, 2560; ma, 520; my, 2396; for *may*, 1427, read *myghte*. — *1 and 3 s. pt. I.*, myghte, 679, 795, 825, 935, 1410, 1415, 1442, 1443, 2056, 2110, 2192, 2412, 2433, 2720; myzte, 170; myghe, 1539; myghte, 165, 656, 729, 1011, 1215, 1282, 1349, 1399, 1633, 2338; myghe, 2437; myght it, 732; myghte, 897, 1073, 1413; myght she, 1835; myghte, 2275, is a mistake for *but*. — *2 S. pt. I.*, myghtist, 1444; myghtyst, 985. — *Pl. pt. I.*, myghtyn, 761; myghte nat, 730; -e turne, 1205; -e smyte, 1817; myght, 653 f (: to the flyght).

A.S. \*mótan. — *1 and 3 s. pr. I.*, mot, 2097, 2498, 2581; mote, 1680; mote syndyn, 1945; ‡† mote, 337. — *Pl. pr. I.*, motyn, 17, 319, 903; mote 3e, 2551; mot hym, 1925. — *1 and 3 s. pr. S.*, mote falle, 2064; -e go, 2066; mote, 843, 844, 2068, 2104; mot be, 2534; mot nedis, 2698. — *1 and 3 s. pt. I.*, must[ë] (*as*

*present*), 359; (*as pret.*), *muste*, 933, 1935, *muste*, 1081, 1934, 2168, 2472, 2697. — *1 and 3 s. pt. S.*, *muste*, 1436, 1573, 1574, 1632; *must[ē]*, 2266; *muste*, 2264; *muste don*, 1594.<sup>1</sup>

§ 124. Anomalous Verbs : *be, will, nill, do, go, have.*

*be.* — *Inf.* *been*, 321, 392; *ben*, 68, 338, 354, 383, 683, 694, 787, 800, 911, 1627, 1947, 1975, 2081, 2387; *be*, 132, 290, 303, 1145, 2104; *bien*, 2433 f (: *quien n.*); *be*, 110 f, 466 f, 480 f, 532 f, 1074, 1170, etc. — *1 s. pr. Ind.*, *am*, 64, 836, etc.; *ne am* (*contracted*), 989. — *2 s. pr. I.*, *art*, 246, 248, 986, etc. — *3 s. pr. I.*, *is*, 2, 14, 28, 33, 41, etc.; *ne is* (*contracted*), 5, 326; *nis*, 954; *nys*, 78, 259, 1043, 1999, 2094; *is* (*l. nis*), 2636. — *Pl. pr. Ind.*, *been*, 1031, 1194, 1531; *ben*, 18, 119, 373, 421, 722, 782, 1051, 1259, 1518, 1569, 1612, 2027, 2090, 2251, 2455, 2544; *ben*, 992 f (: *queen*), 2536 f (: *sen inf.*); *be*, 763, 1086, 1712, 2127, 2191, 2524; *be*, 517 f (: *sche*), 1512 f (: *renone n.*). — *1 s. pr. S.*, *be*, 1616 f (: *sche*). — *2 s. pr. S.*, *be*, 987, 2538, 2644. — *3 s. pr. S.*, *be*, 3, 29, 35, 131, 219, 375, 389, 487, 497, 667, 842, 856, 987, 1020, 1145, 1464, 2002, 2180, 2393, 2495, 2548, 2601, 2652, 2655, 2675, 2703, 2705; *be*, 922 f (: *he*), 1554 f (: *he*). — *Pl. pr. S.*, *be*, 925, 371 f, 450 f, 1494 f. — *Pl. Imperative*, *be*, 2559; *beth*, 397. — *1 and 3 s. pt. Ind.*, *was*, 80, 89, etc., etc.; *nas*, 741, 1114, 1407, 1749. — *Pl. pt. Ind.*, *weryn*, 1030; *weren*, 767, 2562; *were they*, 288; *w. hethene*, 299; *w. trewe*, 475; *w. dwellyng*, 710; *w. childeryn*, 901; *were*, 711, 973, 1695; *were the*, 152; *w. goode*, 272; *w. brend*, 292; *w. so*, 300; *w. neigheboris*, 720; *w. half*, 1697; *w. bretheryn*, 2601; *nere out*, 686. — For the *Subjunctive*, see § 110. — *Pp.*, *been*, 1282 f (: *quien*), 181, 879; *ben*, 729, 1024, 1261; *be*, 840 f (: *3e*), 2120 f (: *me*), 2443 f (: *he*), 182; *I-be*, 6 f (: *cuntre*), 192 f (: *possibilitie*), 1676 f (: *the pr.*).

*will.* — *1 s. pr. Ind.*, *wole*, 469; *wele*, 622; *wele hym*, 860; *wele that*, 542; *w. lete*, 623; *w. fulfille*, 694; *w. the*, 894; *w. myn*,

<sup>1</sup> No reliance can be placed upon the indications of mood given for the auxiliary verbs in this section. Accuracy is perhaps unattainable; it has not even been consistently sought. In only a few instances forms have been marked as Subjunctives; usually no distinction has been attempted.

1448; w. but, 1692; w. turne, 2181; w. no, 2225; w. bothe, 2277; w. 3ow, 2349; w. be, 2660; wil nat, 2032; nele quod, 2653. — 2 s. *pr. Ind.*, wilt, 1805; wit, 1449; nylt, 758. — 3 s. *pr. Ind.*, wele, 834, 1187; wele have, 1393; wele deuise, 291; w. nat, 466, 629; w. for, 704; w. telle, 1458; w. this, 1614; w. the, 1767; w. beholde, 2242; wil haue, 2293; wil loue, 1187; nyl the, 1214. — *Pl. pr. Ind.*, wole, ‡289; wele, ‡768; wele nat, 68, 1307; w. deye, 667; w. 3e, 1284, 1303, 1305; w. me, 1318, 1319; nyl don, 2095. — 1 s. *pr. S.*, wele, ‡2107; wele saue, 437. — 3 s. *pr. S.*, wil nat, 2388. — *Pl. pr. S.*, wele, 429, 2106; wele deuyse, 427; w. rede, 1557. — 1 and 3 s. *pt. Ind.*, wolde nat, 2476; wolde, \*594; wolde his, 952; w. he, 1273; w. hym, 1931; wolde no, 671; w. this, 1191. — 2 s. *pt. Ind.*, woldist, 1378; noldist, 268, 530. — *Pl. pt. Ind.*, woldyn, 293, 769; wolde they, 753; w. threte, 754; wolde they, 756. — For *Subjunctive* see § 110. — *Pp.*, wold, 1209 f (: gold).

do — *Inf.*, see § 119, XIII. — 2 s. *pr. Ind.*, dost, 241. — 3 s. *pr. Ind.*, doth, 382, 441, etc.; both (*for* doth), 172. — *Pl. pr. Ind.*, don, 477, 1167, 1622, 2049. — *Sing. pr. S.*, do, 2293 f (: so), 442, 1076, 2641. — *Pl. pr. S.*, don, 2100; do, 1988. — 2 *pl. Imper.*, doth, 439. — 1 and 3 s. *pt. Ind.*, dide hym, 1408; d. his, 2464; dide there, 1701; dede, 139; dede hem, 122, 1516; d. his, 1486; d. hire, 2574, 2715; fordede hyre self, 2557. — *Pl. pt. Ind.*, dedyn, 136, 2441; dede hym, 1061. — *Pl. pt. S.*, dedyn, 723. — *Pp.*, don, 266, 349, 453, 821, 879, 889, 1261, 1822, 1823, 2324, 2469, 2541; do, 957 f (: Dido); fordon, 939.

go. — *Inf.*, see § 119, XIII. — 1 s. *pr. Ind.*, go, 2097 f (: so). — 2 s. *pr. Ind.*, gost, 926. — 3 s. *pr. Ind.*, goth, 337, 635, etc. — *Pl. pr. Ind.*, gon, 1716 f (: non *pr. adj.*), 649, 968; go, 2539 f (: also). — *Pl. pr. S.*, go, 1710. — 2 s. *Imper.*, go, 444, 485; goth (*for* go), 2671. — *Present ptc.*, goinge, 1669. — *Pp.*, gon, 1456 f, 1653 f, 2016 f, 2463 f, 94, \*417, 792, 1826, 1948, 2719; go, 1656 f, 2656 f; agon, 433 f, 1110 f; ago, 13 f, 1797 f, 2241 f, 2359 f; I-gon, 1243 f, 2206 f, 2213 f; I-go, 916 f, 1193 f, 1481 f; begon (*in* wo begon), 1487 f, 2409 f, 2497 f. Rhyme words. — anon (433, 1110, 1243, 1487, 2016), Argonautycoun (1456), Demophon (2463, 2497), on *num.* (2213, 2409), ston *n.* (2206),



won *n.* (1653); also (1481, 2241), fro *adv.* (2359), two *num.* (1656, 2656), mo *adj.* (916), so (13), therto (1797), wo *n.* (1193). have. — *Inf.*, hauyn hire, 698; h. in, 1366; han, 251, 332, 353, 376, 385, 530, 587, 594, 1247, 2048, 2275; haue, 453; haue hire, 2293; haue the, 419; h. no, 663; h. non, 2393, 2653; h. sum, 1567; a, 268, 729, 1048, 2077. — 1 *s. pr. Ind.*, haue, 1, 40, 44, 617, 659, 2115; haue hem, 31; h. herd, 1167; haue to, 512; h. 3ow, 836; h. told, 1161; h. sayd, 2140, 2662; h. prayed, 2533; h. sworn, 2662; ne haue nat, 71. — 2 *s. pr. Ind.*, hast, 215, 255, etc. — 3 *s. pr. Ind.*, hath, 6, 8, 348, etc.; ne hath, 340, 1260; hath(e), 1777, 2019; hat ende, 651; h. so, 793; h. brought, 1655; h. kept, 2159; h. he, 2324; h. this, 2158; h. the, 2508 (a late *h* added to *hat*). — *Pl. pr. Ind.*, hauyn a, 2091; haue 3e, 1177, 1257; han, 11, 61, 65, 67, etc. — *Sing. pr. S.*, have, 1992 f (: saue *inf.*); haue, 493; haue he, 1393; h. herd, 325; haue do, 957. — *Imper.*, see § 115, III. — *Pt. Ind. and S.*, see §§ 102, 113, 114

#### ABBREVIATIONS AND SIGNS.

*A. R.*, Ancren Riwe; *B.-S.* or *S.-B.*, Bradley's Stratmann; *B.-T.*, Bosworth-Toller; *Bright*, Bright, A.-S. Reader; *Freudenberger*, M. Freudenberger, Ueber das Fehlen des Auftakts in Chaucers heroischem Verse, 1889; *G. and E.*, Genesis and Exodus; *L.*, Layamon (both texts); *L<sup>a</sup>.*, Layamon, A-text; *L<sup>b</sup>.*, Layamon, B-text; *Lehd.*, Cockayne, Leechdoms, etc.; *M. L. N.*, Mod. Lang. Notes; *O.*, Ormulum; *O. & N.*, Owl and Nightingale; *Plummer*, Plummer, Two Saxon Chron. Parallel; *P. Pl.*, Piers Plowman; *Sheldon*, E. S. Sheldon's etymologies in Webster's International Dictionary; *Skeat*, Skeat, Etym. Dict., and ed. of the Legend; *Sweet*, Sweet, Hist. of Eng. Sounds, 1888, and A.-S. Reader. — Such common abbreviations as *n.* (noun, or neuter), *imp.* (impersonal), *Inv.* or *Imper.* (Imperative), will readily be understood. It is to be noted, however, that *adj.* means *adjective, singular, attributive*, unless *post.* (= postpositive) or *pred.* (= in the predicate) be added; but sometimes when the adjective is invariable this distinction has not been made.

The following signs are used: -ē or -e = *e* pronounced; -e = *e* elided before a vowel or *h*; ę = *e* apocopated or syncopated; (e) indicates a letter wrongly written in the MS.; [e] indicates a letter omitted in the MSS.; ˘ marks an accented syllable; \* denotes a line metrically imperfect; † denotes that the sense is imperfect; ‡ denotes a questionable or incorrect reading; || marks the caesura.

The manuscripts are denoted as follows: *A<sub>9</sub>*, Additional MS. 9,832, British



Museum ; *A12*, Additional MS. 12,524, British Museum ; *A28*, Additional MS. 28,617, British Museum ; *B*, Bodley MS. 638, Bodleian Library ; *F*, MS. Ff. 1.6, University Library, Cambridge ; *Fx*, Fairfax MS. 16, Bodleian Library ; *G*, MS. Gg. 4.27, Cambridge University ; *P*, Pepys MS. 2006, Magdalen College, Cambridge ; *R*, Rawlinson MS. C. 86, Bodleian Library ; *S*, MS. Arch. Seld. B. 24, Bodleian Library ; *Tn*, Tanner MS. 346, Bodleian Library ; *Tr*, MS. R. 3, 19, Trinity College, Cambridge ; *Th*, W. Thynne's edition, 1532. — *L. G. W.* = MS. Gg. 4.27, Cambridge University, of the Legend of Good Women.

JOHN M. MANLY.

## DID THE HYPNEROTOMACHIA POLIPHILI INFLUENCE THE SECOND PART OF FAUST?

FEW among the literary productions of the Renaissance betray in a more striking manner the spirit of pagan worldliness asserting itself against mediaeval asceticism than the *Hypnerotomachia Poliphili*, an allegorical prose romance by the monk Francesco Colonna, which appeared at Venice in 1499.

In accordance with the traditional form of the mediaeval *Visio*, the work begins by introducing a youth, Poliphilus by name, who, roaming about in a lonely forest, lies down to rest, falls asleep, and is visited by a fantastic dream. But instead of being made to see in his dream the mysteries of mediaeval scholasticism and cosmology, Poliphilus is transported into the realm of classical antiquity. First he finds himself in a valley, crowded with pyramids, obelisks, temples, altars, fountains, and sepulchral monuments of wonderful construction and marvellous beauty. Next he arrives at the palace of a gentle and wise queen, who entertains him at a sumptuous feast. By her attendants he is taken to a desolate mountain wilderness, where he finds three mysterious gates hewn into the rock. Entering the first, he is met by an old matron whose worn, ascetic look frightens him away. Having next been admitted to the second one, he is accosted by an austere, heroic woman who offers him a sword and a crown. She, too, being unable to hold his attention, he enters the third gate, and here on a beautiful lawn, surrounded by a chorus of charming maidens, he finds the "high empress of his soul," the golden-haired Polia. Wandering off together, Poliphilus and Polia come to a lovely verdant spot, where four splendid triumphal chariots in honor of Europa, Leda, Danaë, and Bacchus pass before their eyes, drawn by centaurs, elephants, unicorns, and panthers, and accompanied by a jubilant throng of revelling satyrs, nymphs and bacchantes — a scene introducing all the stage apparatus of a classical Walpurgis night. Later, they are conducted to the Temple of Venus, and,

under the guidance of the high priestess, take part in some strange ceremonies, among which a procession of sacred virgins, the offering of swans and doves, and the miraculous growth of a rose tree from the midst of the altar are the most remarkable. Finally, they are rowed in Cupid's bark to the enchanted island of Cythera, and here, surrounded by an idyllic scenery, attended by nymphs, and given over to the worship of the "Divine Mother" of Love, they pass a happy and united life. At last, Poliphilus is awakened by the song of the nightingale, and realizes that his Polia has vanished and that it all was a dream.

A reader familiar with the second part of *Faust* will scarcely hear this short account<sup>1</sup> of the *Hypnerotomachia* without being struck with a resemblance of its general outline to the Helena episode. Here, as well as there, a boundless veneration for classic ideals forms the underlying sentiment. Here, as well as there, we see a man of flesh and blood moving about in a world of apparitions. Here, as well as there, the hero finds the goal of his desires in a beautiful woman, with whom he retires to a life of paradisiac enjoyment. Here, as well as there, his love vanishes away, and he finds himself alone again in cold reality.

Following out this line of comparison, I was led to notice an additional resemblance of a number of scenes in the Helena episode and in other portions of the second part of *Faust* to a number of the wood-cuts of the *Hypnerotomachia*, which, as is well known, constitute its chief artistic importance.<sup>2</sup>

There are two wood-cuts which one might almost feel tempted to call illustrations to the scene of the "Mothers" in *Faust*. If absolute emptiness, if the "Unbetretene, nicht zu Betretende," in which, according to v. 1610, the "Mothers" dwell, did allow of being pictorially represented, it could hardly be done better than by that barren wilderness through which in Fig. 1 we see Poliphilus advancing toward the

<sup>1</sup> Cf. the summary given by J. W. Appell, *Facsimiles of 168 wood-cuts in the Hypnerotomachia Poliphili with an introductory notice and description*, London, 1889, p. 5 ff.

<sup>2</sup> Through the kindness of Professor Norton, I was enabled to inspect a copy of the original edition. From this copy the accompanying heliotypes were taken.

three gates,<sup>1</sup> the middle of which bears the inscription "Mater Amoris." And it can scarcely be denied that the wood-cut which in the text of the *Hypnerotomachia* comes immediately after this, representing (Fig. 2) Poliphilus before an old prophetic-looking matron, inspires something of the awe which Faust felt in the presence of the "Mothers."

Another picture (Fig. 3), representing a procession of personified branches, cannot help reminding one of the "Olivenzweig mit Früchten," the "Aehrenkranz" and "Rosenknospen," appearing personified in the Mummenschanz procession (v. 508 ff.). The richly illustrated triumphal processions of Europa, Leda, Danaë, Bacchus, and Cupid recall that of Plutus-Faust. The very last illustrations of the *Hypnerotomachia*, representing Poliphilus and Polia united above the clouds (one of them is given in Fig. 4), afford a parallel to the final reunion of Faust and Gretchen in the heavenly regions.

All these points of resemblance between the two works ought, of course, to be considered purely accidental, if it could not be made at least probable that Goethe knew the *Hypnerotomachia*.

A reference to it is made in the Goethe-Göttling correspondence. In a letter, dated Weimar, June 30, 1830,<sup>2</sup> Goethe puts the following question: "Noch eine Anfrage füge hinzu: wo ist der alten Druckschrift medicinischen Inhalts vom Ende des 15. Jahrhunderts gedacht? Wobei die Frage aufgeworfen wird: ob die darin befindlichen Holzschnitte von Mantegna seien oder nicht?" Göttling answers July 2: <sup>3</sup> ". . . beeile mich, die gewünschte Nachricht über die Holzschnitte nach Mantegna zu geben. Ich setze voraus, dass das besagte Buch den Titel führt: Hypnerotomachia Poliphili, ubi humana omnia non nisi somnium esse docet. Venet. Ald. MID. fol. Ueber dieses Buch sagt, etc. [follows a quotation from Renouard's

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<sup>1</sup> When, v. 1613, Mephistopheles, speaking of the habitation of the "Mothers," says:

Nicht Schlösser sind, nicht Riegel wegzuschleiben —

this sounds almost like a direct, though negative, allusion to the gates behind which Poliphilus is to meet his fate.

<sup>2</sup> *Briefwechsel zwischen Goethe und K. Göttling*, hrsg. v. K. Fischer, p. 94.

<sup>3</sup> *Ib.*, p. 95.



*Annales de l'imprimerie des Aldé*]. Doch macht mich die Bemerkung Ew. Excellenz irre, dass die alte Druckschrift 'medizinischen Inhalts' sei; ich habe sie noch nie gesehen und bin sehr begierig darauf."

It is apparent that Götting was mistaken in identifying the "alte Druckschrift vom Ende des 15ten Jahrhunderts" with the *Hypnerotomachia*. For even the most superficial acquaintance with the latter would have prevented Goethe from calling it a medical treatise. What Goethe had in mind was undoubtedly the *Fasciculus Medicinae*, a Venetian blockbook, still to be found in the Goethe Library, the illustrations of which have by some been ascribed to Mantegna.<sup>1</sup>

But what was the source of Götting's error? Shall we assume that his mentioning the *Hypnerotomachia* was a guess founded upon mere caprice? Is it not more probable that Goethe himself had given him some reason for supposing that he was interested in this book?

Without being able to make out a very strong case for this conjecture, we may at least strengthen it by pointing to a person through whom Goethe's interest in the *Hypnerotomachia* might have been awakened: the Göttingen professor and art historian Fiorillo, author of a voluminous History of Modern Painting, which appeared from 1798 to 1808. Although Goethe, after reading some advance sheets of this work, expressed himself about it in terms of very qualified approval,<sup>2</sup> his interest seems to have increased with its gradual completion. During his stay at Göttingen in 1801 he met Fiorillo personally and spent "a serene day" in his and Prof. Meiners's company.<sup>3</sup>

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<sup>1</sup> I owe this information to the kindness of Prof. Suphan.

<sup>2</sup> Letter to Heinrich Meyer, Sept. 15, 1796 (*G. J.-B.* III, 229): Ich habe die Geschichte der neueren Kunst von Fiorillo stückweise vor mir, von der ich nur soviel sagen kann, dass sie viel Neigung zur Sache, auch eine gute Belesenheit verräth, aber ich müsste mich sehr irren oder das Ganze muss unglaublich kraftlos werden. . . . Die Hauptfrage wird sein, ob wir ihm bei unserm Unternehmen etwas zu danken haben werden, und dann wollen wir seiner mit Ehren gedenken.

<sup>3</sup> *Tag- u. Jahreshefte* 1801, Hempel XXVII, 65: . . . wo ein ganz heiterer Tag zuerst auf der Papiermühle, dann in Pöppelshausen, ferner auf der Plesse . . . in Gesellschaft des Professor Fiorillo zugebracht, und am Abend auf Mariaspring traulich beschlossen wurde. Cf. *Tageb.* 1801, Aug. 12, Weim. Ausg. p. 31.



Fig. 1



Fig. 2





Fig. 3



Fig. 4





That his art history engaged Goethe's attention as late as 1803 is shown by a letter to Eichstädt.<sup>1</sup>

In the same year Fiorillo published the first volume of his *Kleine Schriften artistischen Inhalts*, and here, on pp. 153-188, there is an elaborate article *Ueber den Dominicaner Fra Francesco Colonna, und sein berühmtes Buch Hypnerotomachia*, consisting in an attempt to reconstruct the life of the author and in a detailed description of his work, evidently based upon copies found in the library of Göttingen University.<sup>2</sup> Is it too much to assume that Goethe, who in the account of his stay at Göttingen expressly mentions his researches in the University library,<sup>3</sup> was led through Fiorillo to examine there among other works<sup>4</sup> the *Hypnerotomachia*, and that the impressions received from this book were unconsciously woven together with figures of the Helena episode, which, as is well known, was assuming form in Goethe's mind during those very years?

KUNO FRANCKE.

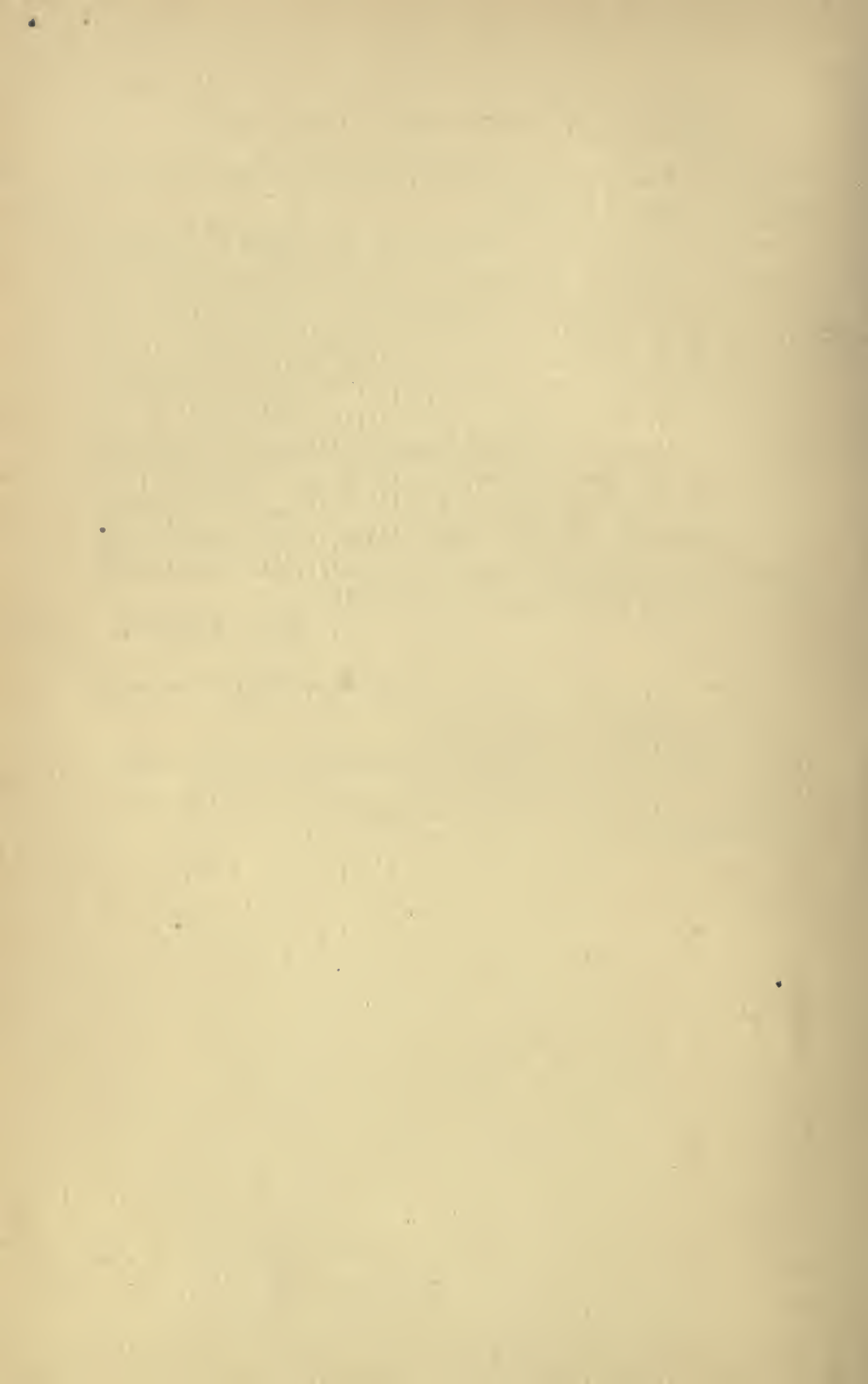
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<sup>1</sup> Letter of Nov. 11, 1803: Den Fiorillo erbitte ich mir zurück, um solchen an Prof. Meyer abzugeben.

<sup>2</sup> Cf. pp. 184, 187 of the article in question.

<sup>3</sup> *Tag- u. Jahreshefte*, I. c.; cf. *Tageb.* 1801, June 8, July 21, 23, 24, 28, August 3, 10, 13.

<sup>4</sup> Goethe's chief attention was given to filling out the gaps of the historical part of his *Farbenlehre*.



EXPRESSIONS OF GERMAN NATIONAL FEELING IN  
HISTORICAL AND POETICAL LITERATURE FROM  
THE MIDDLE OF THE TENTH CENTURY TO THE  
TIME OF WALTHER VON DER VOGELWEIDE.<sup>1</sup>

THE history of national consciousness in Germany during the Middle Ages has not yet been written. Some writers, especially Giesebrecht<sup>2</sup> and his followers, seem to find its traces everywhere in the whole era from the rise of the Saxon dynasty to the fall of the Hohenstaufen; others, especially Lamprecht,<sup>3</sup> are inclined to doubt its very existence, save in a qualified sense, for the period mentioned. It cannot be useless, therefore, to collect some material towards a more exhaustive treatment of this important subject than that which it has hitherto received. The author of the following compilation has purposely limited his field of research. He has left out of consideration all manifestations of national consciousness embodied in political events or institutions, confining himself closely to direct expressions of national feeling in historical and poetical literature from the middle of the tenth to the first decades of the thirteenth century.<sup>4</sup> Even within these limits he cannot lay claim to completeness; it is hoped, however, that few of the most important

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<sup>1</sup> This paper was written at the suggestion and under the direction of Professor Francke.

<sup>2</sup> There is hardly a chapter in the *Geschichte der deutschen Kaiserzeit* which does not imply the existence during this period of a strong and widely-spread patriotism. In a similar vein are Heinr. Rückert, *Deutsches Nationalbewusstsein und Stammesgefühl im Mittelalter* (Raumers Histor. Taschenb., 1861, pp. 339-404), and Dietr. Schäfer, *Deutsches Nationalbewusstsein im Lichte der Geschichte*, Jena, 1885. Cf. also F. G. Schultheiss, *Das deutsche Nationalbewusstsein in der Geschichte*, Hamburg, 1891.

<sup>3</sup> *Geschichte des deutschen Nationalbewusstseins* in his *Deutsche Geschichte*, Berlin, 1891, I, 1-26.

<sup>4</sup> Official documents, as requiring a special study by themselves, have also been omitted from this inquiry.



testimonies have escaped him. In the arrangement of the evidence the chronological order has been followed, the three great epochs of the Saxon, Frankish and Hohenstaufen dynasties being used as principal divisions.

## I. THE SAXON DYNASTY.

LIUDPRAND, bishop of Cremona from about 950 till 969, in the diplomatic service of Otto I. and one of his staunchest supporters. Although a Lombard by birth, he seems to recognize the Saxons as the leading power in Europe. His violent invectives against nearly every nation with which Otto had any complications show, at least, very strongly developed racial prejudices.

*Antapod.*, i, 13 (*M. G. SS.*, III, 279): Arnulfus . . . , cum Centebaldum Maravanorum ducem . . . debellare nequiret, . . . Hungariorum gentem, cupidam, audacem, omnipotentis Dei ignaram, scelorum omnium non insciam, caedis et rapinarum solummodo avidam, in auxilium convocat. . . . O cecam regnandi Arnulfi regis cupiditatem! O infelicem amarumque diem! Unius homuntii deiectio fit totius Europae contricio. *Ib.*, ii, 4 (l. c., p. 288): Hungariorum gens, necis sitiens, belli avida. *Ib.*, ii, 30 (l. c., p. 294): Ex christianorum (Saxonum) parte sancta ac mirabilis vox Kyrie eleison, ex eorum (Hungariorum) vero turpis et diabolica húi, húi, frequenter auditur. *Ib.*, v, 31 (l. c., p. 336): Raimundus Aquetaniorum princeps . . . inpurissimae gentis princeps inpurior. *Legat. Const.*, c. 3 (l. c., p. 347): Ante Nicephorum sum deductus, hominem satis monstruosum, pygmaeum, capite pinguem, atque oculorum parvitate talpinum, barba curta, lata, spissa et semicana foedatum, ceruice digitali turpatum, prolixitate et densitate comarum satis hyopam, colore Aethiopem, cui per mediam nolis occurrere noctem. — Semper mihi, domini mei imperatores augusti, formosi, quanto hinc formosiores visi estis! Semper ornati, quanto hinc ornatiores! Semper potentes, quanto hinc potentiores! *Ib.*, c. 9 (l. c., p. 349): Per salutem vestram (Otonis), quae mihi mea carior extat, una vestrorum pretiosa vestis procerum, centum horum (Byzantinorum) et eo amplius pretiosior est. *Ib.*, c. 19 (l. c., p. 351): Cumque . . . ad mensam invitaremur, . . . Bulgarorum nuntium, Ungarico more tonsum, aenea catena cinctum, . . . mihi praeponit, ad vestram plane, domini mei augusti, contumeliam.

*Ib.*, c. 22 (l. c., p. 351), Nicephorus reproaches the Saxons with never having been of enough importance to have a church council held among them. Liudprand replies:

Haereses omnes a vobis emanarunt, penes vos vigerunt. Saxonum genus . . . nulla est haeresi maculatum, ut ibi synodus fieret, qua errorem, cum nullus esset, corrigeret. *Ib.*, c. 30 (l. c., p. 353) : O bellatorem (Nicephorum)! O fidelem! Prodere cupit cui defensorem parat, defensorem parat, quem perdere cupit, in neutro fides, in utroque infidelitas. Sed esto; fecerit, ut Graecos decuit. *Ib.*, c. 35 (l. c., p. 354) : Graeci per caput alterius semper iurare parati. *Ib.*, c. 37 (l. c., p. 355) : Nec decet vos (Graecos) compellere patrum me hic mutare morem, cum vestros, nos adeuntes, patrum morem tenere sinamus.

But Liudprand seems to have a still more distinct sense of national delimitation than even these expressions of political or racial hatred imply. *Legat. Const.*, c. 12 (l. c., p. 349-50) Nicephorus at the end of an audience says to him : "You are no Romans, but Lombards." Whereupon Liudprand makes this remarkable reply :

Romulum fratricidam, ex quo et Romani dicti sunt, porniogenitum, hoc est ex adulterio natum, choronographia innotuit; asylumque sibi fecisse, in quo alieni aeris debitores, fugitivos servos, homicidas, ac pro reatibus suis morte dignos suscepit, multitudinemque quandam talium sibi ascivit, quos Romanos appellavit; ex qua nobilitate propagati sunt ipsi quos vos kosmocratores, id est imperatores, appellatis. Quos nos, Langobardi scilicet, Saxones, Franci, Lotharingi, Bagoarii, Suevi, Burgundiones, tanto dedignamur, ut inimicos nostros commoti nil aliud contumeliarum nisi : Romane! dicamus.

A recognition of the common stock of the Lombards with the other Teutonic tribes may well strike us as remarkable at a time when the former were geographically, and for the most part politically, so separate from the others.<sup>1</sup> Some doubt is thrown upon the force of this expression by another in c. 40 (l. c., p. 355) :

Hippolytus, quidam Siciliensis episcopus eadem scripsit et de imperio vestro et gente nostra — nostram nunc dicam omnem, quae sub vestro imperio est, gentem, — a catholicity which oversteps the limits of nationality and becomes mere imperial patriotism.

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<sup>1</sup> Cf. *Legat. Const.*, c. 33 (l. c., p. 354) : ex Francis, quo nomine tam Latinos quam Teutones comprehendit; c. 37 (l. c., p. 355) : gentem Latinam et Teutonicam. *Antapod.*, v, 15 (l. c., p. 331) : Gens . . . quam a qualitate corporis Greci vocant Rusios, nos vero a positione loci Nordmannos. Lingua quippe Teutonum nord aquilo, man autem dicitur homo. *Antapod.*, i, 5; iii, 20 (l. c., pp. 276, 306) : Franci Teutonici.

CONTINUATOR OF REGINO, ann. 963 (*M. G. SS.*, I, 626): Cui synodo interfuerunt omnes prope Romaniae et Italiae episcopi . . . ; sed et de nostratibus interfuerunt Adaldagus (Hamburgensis) et Heinricus (Treverensis) archiepiscopi, Lantwardus (Mindensis) et Otgerus (Spirensis) episcopi. This seems to imply a sense of community of interests between the cis-Alpine church provinces rather than national feeling.<sup>1</sup> The latter is possibly manifested in the following: Ann. 964 (l. c., p. 626): Romani iterum ab imperatore solito more deficientes; ann. 965 (l. c., p. 627): quidam ex Langobardis more solito ab imperatore deficiunt.

RUOTGER'S LIFE OF BRUNO, written 966 or 967.

C. 3 (*M. G. SS.*, IV, 255): Nimis longum est prosequi, quomodo memoratus rex (Heinricus), . . . ad illam tam gratae pacis serenitatem pervenerit, cum ipse omnia regni spacia et continuis finitimorum incursionibus et gravissimis inter cives etiam et cognatos dissensionibus concussa et atrociter vexata repererit. Hinc etenim saeva Danorum gens terra marique potens, inde centifida Sclavorum rabies barbarorum frendens inhorruit; Ungrorum nihilominus insecuta crudelitas, transgressa terminos Marahensium, quos sibi non longe ante impia usurpavit licentia, plerasque provintias regni eius ferro et igne longe lateque vastavit. Trans Hrenum occidentem versus nobis omnia rebellabant, ipsi certe regni adhuc angusti principes in sua viscera pene inremediabiliter saeviebant. . . . Set post aliquantulum temporis tantus timor per gratiam divinam invasit extraneos, ut nihil umquam eis esset formidabilius; tantus amor colligavit domesticos, ut nihil umquam in quolibet potentissimo regno coniunctius videretur.

If these words are mainly dictated by personal admiration of Henry's strength, yet the contraposition of 'extranei' and 'domestici,' and especially the designation of other nations as fierce, cruel, etc., show the beginnings of German consciousness. Similarly c. 19 (l. c., p. 261): Simul Ungros, antiquam pestem patriae, sollicitabant, ut regnum in se ipsum divisum invaderent; and c. 24 (l. c., p. 264): saeva Ungrorum gens et qualem numquam terra nostra sensit barbariem. On the other hand the people of Lorraine are spoken of not very differently. C. 39 (l. c., p. 270): Lothariorum populum

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<sup>1</sup> The number of such references might easily be made very large, but in view of the ambiguity of "ours" it has not been thought worth while.



. . . ex inculto et fero paccatum reddidit (Bruno) et mansuetum. The national feeling of the writer is undoubtedly overshadowed by his clerical sympathies.

WIDUKIND OF CORVEY (967). The *Res Gestae Saxonicae* of Widukind are written from an intensely narrow Saxon standpoint, and their omissions speak strongly for the absence of any pan-Germanic sentiment in the breast of the writer or of those whom he addressed. We find the same hatred and contempt, it is true, of foreign enemies as in Liudprand, especially of the Hungarians and Slavs.<sup>1</sup> But there is hardly a trace of a feeling of fellowship towards the other German tribes. The struggle between the Saxons and Thuringians is represented as a war between nations which have nothing in common. In one place the Franks are mentioned as the enemies of the Saxons together with Slavs and Danes. ii, 20 (l. c., p. 444): Multos quippe illis diebus Saxones patiebantur hostes, Slavos ab oriente, Francos a meridie, Lotharios ab occidente, ab aquilone Danos itemque Slavos. In another, an allusion is made to the well-known perfidy of the Franks. i, 14 (l. c., p. 425): Saxones variam fidem Francorum experti, de quibus nobis non est dicendum, cum in eorum gestis inveniatur scriptum. Nowhere does the expression gens Teutonica or Teutonici occur; the nearest approach to it is the expression populum Francorum atque Saxonum (i, 16, 26; ii, 1). If on the occasion of the conversion of the Saxons he remarks (i, 15, l. c., p. 425): Ob id qui olim socii et amici erant Francorum, iam fratres et quasi una gens ex christiana fide, veluti

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<sup>1</sup> Cf. i, 17 (*M. G. SS.*, III, 425): Ungarios . . . , gentem belli asperimam. 18 (l. c., p. 426): ferarum modo viventes, inculti et indomiti. 36 (l. c., p. 433): barbarae nationes. 38 (l. c., p. 435): communes omnium (Saxonum et Thuringiorum) hostes esse Ungarios. ii, 4 (l. c., p. 439): terminos barbarorum, etc., etc. To this may be added Widukind's remarks about Otto's dislike for speaking a foreign language (ii, 36). Some further passages, from the tenth to the twelfth century, in which the contrast of German and another language is noted are: Liudprand (*SS.*, III, 305); Richer (*SS.*, III, 575); Thietmar (*SS.*, III, 783, 818); *Life of St. Emmeram* (*SS.*, IV, 384); Ekkehard, *Casus S. Galli* (*SS.*, II, 94); Cosmas (*SS.*, IX, 62, 90); Ekkehard of Aura (*SS.*, VI, 218); *Life of Adalbero of Würzburg* (*SS.*, XII, 140).



modo videmus, facta est, it is clearly the monk not the patriot who speaks.<sup>1</sup>

LIFE OF QUEEN MATHILDE (c. 975). The Saxon author of this *Vita* is intensely tribal, with only a superficial coloring of national German sentiment.

C. 4 (*M. G. SS.*, X, 577): Heinricus . . . quaeque regna per circulum bello potens suo subiugaverat dominatui, scilicet Sclavos, Danos, Bawarios, Behemos ceterasque gentium nationes, quae Saxonico nunquam subesse videbantur inperio. C. 16 (l. c., p. 582): Otto iunior regnum Latinorum possedit et Saxonum. It is clear from this that the following apostrophe to 'Germania,' made at the occasion of the election of Henry I., cannot mean much. C. 4 (l. c., p. 576): O Germania! aliarum prius iugo depressa gentium, sed sublimata modo imperiali decore, regem fideliter serviendo dilige, eumque quantum poteris iuvare conare, princepsque ne desit ab illo genere optare ne cesses, ne despoliata gradibus honorum omnibus, prioris redeas ad statum servitutis.

THE LIFE OF ULRICH, BISHOP OF AUGSBURG (after 982) gives an animated description of the battle on the Lechfeld and Otto's "gloriosa victoria" over the "barbarorum acies" (c. 12, *M. G. SS.*, IV, 402), without any admixture of tribal animosity of the South German author towards his North German brethren.<sup>2</sup>

THE LIFE OF ST. ADALBERT BY BRUNO OF QUERFURT (1004) is not without evidences of patriotic German emotion.

C. 9 (*M. G. SS.*, IV, 598), at the death of Otto the Great: Sensit hoc Theutonum tellus, mortuum nautam maris; sensit dormientem aurigam orbis. C. 10 (ib.): Actum est bellum cum Polanis; dux eorum Mesico arte vicit; humiliata Theutonum magna anima terram lambit. . . . Ultimum et lacrimabile bellum confecit (Otto II.) cum nudis Sarracenis. Stratus ferro cecidit flos patriae purpureus, decor flavae Germaniae, plurimum

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<sup>1</sup> Hrotsuitha of Gandersheim, is a devoted admirer of the Saxon dynasty, but almost exclusively because of their protectorate over the church; the merely German title of King she regards as insignificant compared with that of Roman Emperor. In spite of the innumerable high-sounding phrases, her spirit shows her work to be quite valueless for our purpose.

<sup>2</sup> The *Modus Ottinc* (MSD., p. 34) speaks of Otto's army simply as Theutones or Franci. The Hungarians are called Parthi.

dilectus augusto caesari.<sup>1</sup> To which may be added a passage of a somewhat more local flavor, — c. 4 (l. c., p. 596): . . . Parthenopolim, Theutonum novam metropolim . . . quam urbem . . . Otto imperator . . . in magnum archypraesulatum erexit et, ut hodie cernere est, in pulcro littore Albis fluminis sancto Mauricio pulcherrimam domum construxit.

THIETMAR OF MERSEBURG (1018). Thietmar, bishop of Merseburg, a careful, minute and veracious chronicler, writing at a time when the Golden Age of the Ottos was fading into the mist, and when the future of the empire looked dark, might well be expected to furnish an instant of retrospective patriotic fervor. Something of this may, indeed, be recognized, but the glow is by no means luminous. It is to be seen partly in the frequent reference to the Fatherland and its welfare.

*Chron.*, ii, 2 (*M. G. SS.*, III, 744): The city of Magdeburg is founded ob . . . patriae communis salutem. *Ib.* ii, 13 (l. c., p. 749): Gero defensor patriae. *Ib.*, ii, 14 (l. c.): the archbishopric of Magdeburg is founded ob . . . defensionem communis patriae. *Ib.*, ii, 28 (l. c., p. 757): post Carolum Magnum regalem cathedram numquam tantus patriae rector atque defensor possedit. *Ib.*, iii, 4 (l. c., p. 760): foveam, quae ad defensionem patriae parata est. *Ib.*, iv, 11 (l. c., p. 772): comes Sigifridus . . . defensor patriae. *Ib.*, v, 5 (l. c., p. 792): Ekkihardus . . . decus regni, solatium patriae. *Ib.*, vi, 2 (l. c., p. 805): Gaucelino marchioni caeterisque patriae defensoribus. *Ib.*, vii, 32 (l. c., p. 851): Ipsa eorundem patria viventes doluit, amissos gaudet. *Ib.*, vii, 33 (l. c.): Wigmannus comes, utilis in omnibus patriae. *Ib.*, vii, 37 (l. c., p. 853): Multa salutem patriae respicientia ibidem finiuntur.

How far, however, in these passages "patria" may be interpreted as Germany remains doubtful. In one passage it undoubtedly means only Saxony (*Chron.*, vi, 39, l. c., p. 823): Tractatis tunc patriae laborantis necessitatibus plurimis, rex iterum occidentales invisit regiones. But beyond these references to the fatherland, Thietmar offers some good bits of evidence. So when, in the introduction of Book i (l. c., p. 733), he says that he is going to describe Saxoniae

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<sup>1</sup> Probably the invective against the empress Theophano, to whom the writer ascribes Otto II.'s misfortune (tandem pudet quia mulierem audivit), finds its explanation in national animosity, also. Cf. the invidious remarks about the "imperatrix Graeca" in Odilonis *Epitaphium Adalheidae*, *M. G. SS.*, IV, 640.

regum vitam moresque piorum, Quorum temporibus regnum velut ardua cedrus Enituit nostrum longe lateque timendum — by “regnum nostrum” he evidently means the German empire, not the Saxon kingdom. In his record of Henry’s wars in northern Italy, Thietmar shows that he does not, as did Liudprand, regard the Lombards and the Germans north of the Alps as of one race (cf. *Chron.*, v, 16, l. c., pp. 797, 798), and his dislike for and distrust of the Italians is strikingly illustrated in the paragraph with which he closes his account of Henry II.’s last expedition to Italy :

*Chron.*, vii, 3 (l. c., p. 837) : Aëris huius et habitatorum qualitates nostris non concordant partibus. Multae sunt, pro dolor ! in Romania atque in Longobardia insidiae : cunctis huc advenientibus exigua patet caritas ; omne quod ibi hospites exigant venale est, et hoc cum dolo, multique toxico hic pereunt adhibito.

There is something pathetic, with a pathos not at all merely personal, in this passage with which Thietmar closes his account of the public life of Henry II. (*Chron.*, viii, 17, l. c., p. 871) :

Cooperatores eius et regni suimet columnæ maxima parte, pro dolor ! cecidere, sibi quæ grave pondus occultum fidei simulatores occultis resistere insidiis per extraneos nituntur, ut non liceat ei libertate congruenti inperare, eorumque iniustam temeritatem in aliquo minorare. Finally, his use of ‘Teutonicus’ seems to show a clear sense of national delimitation between Germans and non-Germans. *Chron.* i, 2 (l. c., p. 735) ; provinciam quam nos teutonice Deleminci vocamus, Sclavi autem Glomaci. *Ib.*, iv, 35 (l. c., p. 783) : Dobrawa enim sclavonice dicebatur, quod Teutonico sermone Bona interpretatur. *Ib.*, vi, 29 (l. c., p. 818) : curtem sclavonice Malacin dictam, teutonice Egisvillam. *Ib.*, v, 16 (l. c., p. 798) : Theutonicorum aciem . . . victricem . . . hostis Langobardus sensisset !

ADALBOLD’S VITA HENRICI II., written about 1020, although in its presentation of facts altogether dependent on Thietmar, is interesting for its frequent use of the word *Teutonici* in connection with the Italian expeditions of the emperor : c. 16, 17, 20, 32, 38, 39, 40 (*M. G. SS.*, IV, 688–694).

THANGMAR’S LIFE OF BERNWARD OF HILDESHEIM (before 1024) is provincial Saxon in tone ; only in one passage does there appear a recognition of the existence of greater Germany, and that stands



after Saxony. C. 25 (*M. G. SS.*, IV, 779), Otto III. addresses the rebellious Romans: Vosne estis Romani mei? Propter vos quidem meam patriam, propinquos quoque reliqui. Amore vestro meos Saxones et cunctos Theotiscos, sanguinem meum, proieci. Not without a certain sentimental impression is the mention of the "funerea Theutonum legio" which accompanies the body of the dead emperor over the Alps (c. 37, l. c., p. 775).<sup>1</sup>

## II. THE SALIAN DYNASTY.

WIPO, a Burgundian by birth, chaplain at the court of Konrad II. and Henry III., may be called more imperial than national in his sympathies. There are, however, some traces of German feeling in his works. In the *Tetralogus* (1041) he appeals thus to King Henry (*M. G. SS.*, XI, 251): (190) Tunc fac edictum per terram Teutonicorum, Quilibet ut dives sibi natos instruat omnes Litterulis. The interest in the youth of the country speaks more than the mere expression "terra Teutonicorum." Then, after a statement of what Rome and Italy owe to learning, he concludes: (199) Solis Teutonicis vacuum vel turpe videtur Ut doceant aliquem nisi clericus accipiat.

In the *Vita Chuonradi* (1047) we find again an illustration of the development of national consciousness by contact with that which is without. Konrad makes up an army of Lorrainers, Franks, Bavarians and others. At first they are called by their tribal names; but as soon as they cross the Alps they are "Teutonici."

C. 13 (*M. G. SS.*, XI, 265): Teutonici . . . ante et retro Ravennates circumdabant. Ib.: rex Chuonradus maximam munificentiam in quemdam sauciatum Teutonicum ostendit. C. 17 (l. c., p. 266): Facta igitur pace

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<sup>1</sup> Remarkable for strong expression of tribal Saxon pride are the *Annals of Quedlinburg* (-1025). Ann. 1002 (*M. G. SS.*, III, 78): Heinricus a Francis in regnum eligitur, insciisque Saxonibus . . . coronatur. Fama volat super his, dicens pariter in Mersburgiam illum quam citissime venturum; quod et factum est. Illo . . . Saxonum primates cum decore suorum convenientes . . . dominum sibi illum ac regem elegerunt. Ann. 1021 (l. c., p. 87): se suaque omnia aureae Saxonum, saxea corda gerentium, fidei commendans (Heinricus), in quibus patres, sceptrigeri imperatores videlicet, . . . firmissimam spei infixerant anchoram.



inter Romanos et Teutonicos. C. 32 (l. c., p. 270): imperator expeditis Teutonicis et Italis Burgundiam adiit. C. 37 (l. c., p. 273): inter Teutonicos et cives Parmenses magna seditio orta est.

EKKEHARD IV., in the *Casus Sancti Galli* (written about 1045), shows some undeniable proofs of national sympathies and antipathies, as might be expected from a disciple of Notker the German. With apparent gratification he relates the story of how the Saxon Henry was nominated king by the Frankish Konrad (*M. G. SS.*, II, 103, 104). Speaking of the hasty passage of the Hungarians from Alsatia into Burgundy he says (l. c., p. 110): Senserant iam mitius sibi agendum inter Teutones, et in terra illorum minus fore tardandum. His ill-feeling against what he calls the Rhetiani or Galli, the Romanic natives of Chur, is revealed in several places (cf. l. c., pp. 113, 121, 122). But, on the whole, Ekkehard is too much absorbed in the affairs of his monastery to pay much attention to national affairs.

THE CHRONICON OF HERMANN OF REICHENAU (-1054), although comprising the most important part of Henry III.'s reign, has no traces of national sentiment; only once there occurs the word *Teutonici* (*M. G. SS.*, V, 132).

ADAM OF BREMEN (1075) also has it only once (*M. G. SS.*, VII, 287).

THE ANNALS OF ALTAICH (-1073), on the other hand, are remarkable for their frequent use of the expression "Teutonicum regnum." Ann. 1038 (*M. G. SS.*, XX, 793): defectio frugum per totum . . . Teutonicum regnum. Ann. 1042 (l. c., p. 797): Ungri . . . tanta in regnum Teutonicum grassati fuerant persecutione. Ann. 1046 (l. c., p. 803): Si in regnum Teutonicum . . . effugeret. Ann. 1060 (l. c., p. 809): hiems acerba per Teutonicum regnum. Ann. 1044 (l. c., p. 800): "scita Teutonica" is used as meaning the Bavarian law.

LAMBERT OF HERSFELD in his *Annals* (1077) has "Teutonicum regnum" ten times (*M. G. SS.*, V, 157, 219, 225, 226, 230, 238, 243, 247, 253, 255), "regni Teutonici principes" or "principes Teutonici" as often (l. c., pp. 194, 222, 255, 256, 258-63). Frequent in him are such expressions as "res publica," "causa publica," "commodum publicum," "commodum commune" (l. c., pp. 158, 159, 162, 163, 166, 172,

175, 176, 177, 189, 190, 216, 218, 226, 262, etc.), expressions which, although borrowed from Sallust, nevertheless show Lambert's desire to look at things from a public point of view. And there can be no doubt that, although not free from partisanship, he was fully aware that the struggle between Henry IV. and the territorial princes was nothing less than civil war. The attitude of his whole work is proof of this. But two significant passages may be quoted. Speaking of the cruelties perpetrated by the king in his expedition against Otto of Nordheim in 1070, he says (l. c., p. 178): *Tantaque in ea expeditione acerba et crudelia perpassi sunt a rege proprio homines innocentes et nulla saltem suspicione criminis cuiusquam infamati, ut nihil acerbius, nihil crudelius a barbaris perpeti potuissent.* And shortly before the battle at the Unstrut in 1075 he makes (l. c., p. 226) duke Rudolph of Suabia reproach the Saxons *quod sumpta contra rem publicam et leges maiorum arma sic improbe conspectibus regis invexissent. Ignominiam hanc Teutonici regni nullis deinceps seculis abolendam esse.*

BERTHOLD'S *ANNALS* (1080) contains the first unequivocal mention of the German fatherland (ann. 1079, *M. G. SS.*, V, 317): *Qui legatos apostolicos pro tam maxima sedanda discordia in Theutonicam patriam securos ducere possent.*<sup>1</sup>

BRUNO'S *DE BELLO SAXONICO* (1082) is a work of too violent partisanship to be taken at the full value of its professed sentiments. Yet even if we make allowance for this, the very fact that he tries to represent the revolt of the Saxons as a lawful proceeding undertaken for the benefit of all Germany, shows to what feelings he wished to appeal. C. 18 (*M. G. SS.*, V, 335), after speaking of the complaints of the Saxons against the king, he continues: *Eandem querimoniam*

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<sup>1</sup> The expression "Theutonica terra" is earlier than this. *Vita S. Adalberti* (1004), c. 9 (*M. G. SS.*, IV, 598): *Theutonum tellus.* *Chron. S. Michaelis in Pago Virdun.* (1034), c. 7 (*M. G. SS.*, IV, 81): *curia quadam in Theutonica terra quae Berkem nominatur.* Cf. *Bruno de Bello Sax.*, c. 88, 129. *Bernoldi Chron.*, ann. 1079, 1084, 1094. Alone stands the expression "Theutonica" in *Gesta Epp. Virdun. Cont.* (1047), c. 7 (*M. G. SS.*, IV, 47): *Aecclesia Virdunensis . . . pastorem . . . tum genere tum moribus nobilissimum Heymonem . . . meruit a Theutonica.*

fecerunt ad invicem omnes pene regni Theutonici principes; sed tamen palam nullus audebat fateri, tanto rex erat omnibus terrori. Sic quamvis soli Saxones hoc aperte viderentur incipere bellum, tamen non ipsorum solummodo consilio fuit inceptum. C. 25 (l. c., p. 337) he makes Otto of Nordheim say: Itaque non contra regem sed contra iniustum meae libertatis ereptorem, non contra patriam sed pro patria . . . arma capio. C. 30 (l. c., p. 339) he says of the other German princes whom the king tries to enlist against the Saxons: Se contra homines christianos, innocentes, sibique cognatione propinquos, gratis omnino pugnare denegat.

WALRAM OF NAUMBURG in his book *De Unitate Ecclesiae Conservanda* (1092), although chiefly concerned with the affairs of the church, at the same time is manifestly conscious of the sad state of political dismemberment brought about through the conflict between emperor and pope.

ii, 2 (ed. Schwenkenbecher, p. 42): Hildebrant papa miscuit se plurimorum mortibus christianorum, succendens ubique incendia bellorum . . . , ut non teneret Henrichus rex regnum a Deo sibi collatum per successiones patrum suorum . . . Segregavit etiam sibi ab ecclesia plerosque episcopos atque abbates, de re publica autem plerosque duces atque comites, ut iam non sit unum corpus vel ecclesiae vel rei publicae. ii, 7 (l. c., p. 50): Ergo rex, cum obstinatum papae animum non posset inclinare ad studium pacis alia pactionis condicione, nisi cederet regno, quod Deo ordinante obvenerat sibi avita pariter et paterna successione, tunc demum usus est belli necessitate. ii, 11 (l. c., p. 56): Sed iam facta divisione imperii simul et sacerdotii surrexit rex adversus regem, gens adversus gentem, episcopus contra episcopum, populus contra populum. ii, 13 (l. c., p. 59): Nam isti iuxta dominicum . . . praeceptum subiecti sunt legitimo regi Henricho. Illi autem contra Dei ordinationem constituerunt super se in regem adversarium, qui sub rege Henricho erat dux Suevorum. ii, 17 (l. c., p. 72): ne adhuc quidem cessant participes Hildebranti studere modis omnibus, ut non habeat . . . res publica catholicum imperatorem. ii, 28 (l. c., p. 98): Sed amatores contentionis ac discordiae . . . non iam . . . volebant eventum belli expectare intra provincias vel Saxoniae vel Thuringiae, sed audebant illud extra fines suos in ulteriora regni transferre, ubi possent communicata cum Suevis scelera adversus . . . rem publicam committere. ii, 38 (l. c., p. 120): Igitur . . . auctores scismatum, quae dudum facta sunt in ecclesia pariter et in re publica, extant praecipue quidam qui dicuntur monachi de Hyrsaugia . . . ;



et intestinum illud bellum, quo in plures sectas iam diu scissus est singularis ille ordo monachorum, ecce pervenit ad publicum malum.

The VITA HEINRICI IV. (1106), although passionately imperialistic, is conspicuous for its lack in national sympathies. Henry is to the author much more the Roman emperor than the German king; c. 1 (*M. G. SS.*, XII, 270): Nec ego solus mortem eius lamentor; hanc Roma plangit; hanc omne Romanum imperium deflet. The Saxons are called (c. 3, l. c., p. 272): gens dura, bellis aspera, tam praeceps ad arma quam audax.

MAERE VON SENTE ANNEN (ca. 1110<sup>1</sup>). Remarkable is the description of Caesar's struggle and consequent alliance with the Germans. First a general statement:

269 Dû santin si den edelin Cesarem, Dannin noch hiude Kuninge heizzint Keisere. Si gâvin imi manige scar in hant, Si hiezin un vehtin wider Diutsche lant Dâ aribeiti Cesar, daz ist wâr, Mêr dan ein jhâr, Sô her die meinstreinge man Niconde nie biduingan.

Then an enumeration of the individual tribes. The Suabians:

279 Undir bergin in gegin Suâben Hîz her vanin ûf haben, Deri vordirin wilin mit herin Dari cumin wârin ubir meri Mit mislichemo volke. . . . Ein liht ci râdi vollin gût, Redispên genûg, Die sich dikke des vure nâmin, Daz si gûde rekkin wêrin, Woli vertig unti wîchaft; Doch bedwang Cesar al iri craft.

The Bavarians:

293 Dû sich Beirelant wider in vormaz, Die mêrin Reginsburch her sâ bisaz. Dâ vant er inne Helm unti brunigen: Manigin helit gûdin, Die dere burg huhdin. Wiliche knechti dir wêrin, Deist in heidnischin bûchin mêri. Dâ lisit man noricus ensis Daz diudit ein suert Beierisch, Wanti si woldin wîzen, Daz ingeini baz ni bizzin, Die man dikke durch den helm slûg; Demo liute was ie diz ellen gût.

The Saxons:

319 Der Sahsin wankeli mût Ded imo leidis genûg. Sô'r si wând al ubîrwundin havin, Sô wârin s'îmi aver widiri.

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<sup>1</sup> In dating the *Annolied* I follow Zarncke, *Ber. d. sächs. Ges. d. W.*, 1887, pp. 283 ff.



## The Franks :

345 Cesar bigonde nâhin Zu den sînin altin mâgin Cen Franken din edilin.

Finally again a collective statement :

397 Dû Cesar dû widere ci Rôme gesan, Si niwoltin sîn niht intfân. Si quâdin, daz her durch sîni geile Haviti virlorin des heris ein michil deil, Daz her in vremidemo lante Ân urlof sô lange havite. Mit zorne her dû widir wante Ci diutischimo lante, Dâ her hât irkunnit Manigin helit vili gût. Her sante zu den heirrin, Die dar in rîche wârin : Her clagitin allin sîni nôht, etc.

471 Den sidde hîz er dû c'êrin Diutischi liute lêrin.

EKKEHARD OF AURA (1125), writing at a time when the wars of investiture had lasted for more than a generation, is an important witness to the growth of a feeling of peaceableness and a longing for mutual toleration among the conflicting parties. Repeatedly he deplores the evils inflicted by party strife upon the German fatherland.

Ann. 1116 (*M. G. SS.*, VI, 252) : Scindebatur inter haec et huiusmodi regnum Teutonicum. Ann. 1117 (l. c.) : Dum cuncta per circuitum regna nationum, suis limitibus rebusque contenta, diu sanguine madentes gladios . . . iam in vagina concordiae reconderent, . . . solus heu ! Teutonicus furor,<sup>1</sup> cervicositatem suam deponere nescius et quam multa sit pax legem Dei diligentibus . . . ediscere nequaquam voluntarius — solus, inquam, nostrae gentis populus . . . in perversitatis inolitae pertinacia incorrigibiliter perstitit.

Nevertheless he tries to do justice to both parties. Although on the whole in sympathy with the church, an enemy of Henry IV., and an admirer of Henry V., he frequently wavers in his allegiance. Even in relating the end of the struggle between church and state, brought about through the compromise of Worms in 1122, his feel-

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<sup>1</sup> The phrase, "furor Teutonicus," borrowed from Claudian, *De bello Getico*, v. 292, is frequent in the writers of the twelfth and thirteenth centuries. Cf. *M. G. SS.*, XIX, 60, 316, 445 ; XXIII, 772 ; XXV, 163 ; XXVI, 51, 311, 339, 362, 652, 656 ; XXVII, 46, 111, 197, 278, 407, 419 ; XXVIII, 233 ; XXIX, 536, 543.

ings seem to be divided. He rejoices over the restoration of peace, but at the same time he seems to feel a humiliation which he dares not express openly.

Ann. 1122 (l. c., p. 260): qualiter (imperator) aecclesiasticas investituras caeteraque spiritalia negotia, quae tanto tempore reges Teutonici administraverant, quaeque ipse, ne regni diminueretur honor, nunquam vita comite dimissurum proposuerat, humiliatus pro Christo coram multitudine maxima abnegaverit, . . . melius edocebunt subter annotata scripta.

Most decided, on the other hand, is Ekkehard's patriotic feeling whenever he has occasion to contrast the Germans with the other nations of Europe. With contempt he speaks of the 'lukewarm blood' of the Lombards and the cowardice displayed by them during the crusade of 1101.

L. c., p. 220: Thurci, explorata Longobardorum inertia, stipularum eos terebant more, in tantum ut exercitus Theutonicus, . . . eadem via subsecutus . . . quid de precedentibus se gestum sit, nullo modo . . . posset investigare. p. 221: pagani in Longobardorum . . . vix tepido sanguine hebetatos antea gladios duraverant.

With evident approval he speaks of the preference given by Godfrey of Bouillon to the German over the French crusaders (l. c., p. 218):

Nostrae gentis milites pre cunctis bellatoribus honoravit, feritatemque illorum suavissima urbanitate Gallicis caballariis commendans, invidiam quae inter utrosque naturaliter quodammodo versatur, per innatam sibi utriusque linguae peritiam mitigavit.

In trying to explain the slowness of the Germans to take up the crusade enthusiasm aroused through the council of Clermont, he uses this remarkable language (l. c., pp. 213, 214):

Francigenis occidentalibus facile persuaderi poterat sua rura relinquere; nam Gallias per annos aliquot nunc seditio civilis, nunc fames, nunc mortalitas nimis afflixerat. . . . Reliquarum nationum plebes . . . preter apostolicum edictum prophetis quibusdam inter se nuper exortis seu signis caelestibus ac revelationibus ad terram se repromissionis vocatas . . . fatebantur. Orientalibus autem Francis, Saxonibus et Thuringis, Baiuariis et Alamannis haec bucina minime insonuit, propter illud maxime scisma quod inter regnum et sacerdotium a tempore Alexandri papae usque hodie

tam nos Romanis quam Romanos nobis invisos et infestos iam heu! confirmavit. Inde est quod omnis pene populus Theutonicus in principio profectionis huius causam ignorantes, per terram suam transeuntes tot legiones equitum, tot turmas peditum totque catervas ruricularum, feminarum ac parvulorum, quasi inaudita stulticia delirantes subsannabant, utpote qui pro certis incerta captantes, terram nativitatis vane relinquerent. . . . Sed quamvis nostra gens caeteris multo sit insolentior, respectu tamen miserationis divinae inclinatur tandem ad verbum eiusdem renunciationis furor Theutonicus, a commeantum scilicet turbis rem ad integrum eductus.<sup>1</sup>

This apology for the German people, in its sense of shame for being second in a great undertaking, its comprehensiveness as well as its contrast with other European nations, is one of the most decided and unimpeachable evidences of national consciousness anywhere to be found in mediæval German literature.

### III. THE HOHENSTAUFEN DYNASTY.

The ROLANDSLIED (before 1139), besides offering some indirect evidence of national feeling, inasmuch as it carefully avoids repeating the references to France<sup>2</sup> made so frequently in the French original, contains also some positive testimony in its praise of German tribes.

1115 (ed. Bartsch.) Thaz zurnete Ruolant Thaz er thie Beiere thâ vore ime vant, Helethe ûz erkorne.

1170 Nu habet ir bethwungen . . . . Thie grimmen Sahsen alsam, Beieren unde Swâben Unde alle thie in thiutisker erthe wâren.

5215 Wande er thie kuonen Sahsen bethwanc.

6840 Unt Beire thie strîtegen Mit ire scarphen swerten, Sahsen thie thikke volherten In manigeme grôzen volcwîge, Sie muosen ime alle nîgen. Alemanniam ih erviht . . . . Franken thie kuonen Neliez ih nie geruowen, Unze sie kômen ane ire rehten stam

7539 Thu ervâhte thie steinherten Sahsen Unde thie swertwâhsen, Swâbe unde Franken. (cf. the *Ch. de R.*, 2921.)

<sup>1</sup> Whether the statement (ann. 1124, l. c., p. 262), Teutonici non facile gentes impugnant exteras, is meant as rebuke or as praise, seems uncertain.

<sup>2</sup> Cf. the substitution of "suoze Karlinge" for "dulce France" (6027).



7787 Naines ther wîgant Ther zieret wole Beierlant. Thie Beiere hân ih selbe erkoren Ze vorthêrlîcher knehtheite.

7828 Thie kuonen Almanne Sîn ire geverten.

7849 Otto ther marcgrâve Ther leitet wole zewâre Thie kuonen Rîn-franken. Gote sculen wir iemer thanken, Thaz iz thar zuo komen ist. Ienoh weiz ih einen list : Swâben thie milten, Thie fuorent zwiskele scilte, Sie sint vile guote Knehte. Ih wil thaz sie vorevehten.<sup>1</sup>

The CHRONICLE OF OTTO OF FREISING (1143-46), permeated as it is with philosophic and theological thought, is almost wholly barren of political passion. Of hostile comment on foreigners there is very little. (Cf. vii, 20, *M. G. SS.*, XX, 258: *innatae hostium ignaviae*. Ib. 21, l. c., p. 259: *multitudinem Teutonicorum in acie fore cognoscens, illorum potius quam Ungarorum terrore percussus . . . terga vertit*.) Speaking of a controversy between "Celtici scriptores" and German writers about the relations between Henry I. and Charles of France, Otto says (vi, 18, l. c., p. 236): *Nos vero medium in his limitem servantes, in quantumque possumus . . . veritatis seriem tenentes, nec ad dexteram nec ad sinistram declinare . . . studebimus*. It would, however, be a mistake to impute to Otto indifference towards his fatherland. His impartiality and freedom from chauvinism proceeds from critical insight and a large view of the past; above all, from his clear conception of the original union between East and West Franks. Cf. vi, 17 (l. c., p. 236):

*Quidam post Francorum regnum supputant Teutonicorum, unde filium eius (Heinrici I.) Ottonem in decretis pontificum Leonem papam primum regem Teutonicorum vocasse dicunt. Nam . . . Heinricus oblatam sibi a summo pontifice dignitatem rennuisse perhibetur. Michi autem videtur regnum Teutonicorum, quod modo Romam habere cernitur, partem esse regni Francorum. Denique . . . tempore Karoli, regni Francorum tota Gallia . . . omnisque Germania, a Rheno scilicet ad Illiricum, terminus fuit. Dehinc diviso . . . regno, aliud orientale, aliud occidentale, utrumque tamen Francorum dicebatur regnum. In orientali ergo, quod Teutonicorum dicitur deficiente Karoli stirpe, primus . . . ex gente Saxonum successit Heinricus. Cuius filius Otto . . . forsan dictus est primus rex Teutoni-*

<sup>1</sup> Cf. also the references to German tribes in Stricker's *Karl der Grosse*, 9191 ff., 9234 ff., 9280 ff., 9690 ff., 9730 ff.



corum, non quod primus apud Teutonicos regnaverit, sed quod primus post eos qui a Karolo Karoli vel Karolingi . . . dicti sunt, ex alio, id est Saxonum, sanguine natus, imperium ad Teutonicos Francos revocaverit. Sicut autem Merovingis deficientibus ac Karolis succedentibus regnum tamen mansit Francorum, sic et Karolis decedentibus ex alia familia seu lingua in uno tamen regno Ottones subintroiere.

THE ADDITAMENTUM TO THE LIFE OF SAINT HENRY (1146), *M. G. SS.*, IV, 816, contains this interesting remark of a Slav who approached the grave of the saint: Iste Heinricus Teutonicus cum sit, solis Teutonicis gratie sue prestat subsidium; mihi vero gentisque mei hominibus nichil umquam beneficii contulit. To this the writer adds: Et paulo post pietatem Teutonici Sclavus ipse, quam negari sibi querebatur, gratiam experitur. The evidence of German national feeling is double here, implied in the attitude of the Slav, and direct in the author's own words.

THE KAISERCHRONIK<sup>1</sup> (ca. 1147), in its account of the conflict between Romans and Germans, follows on the whole the *Annolied* or its supposed source, but has a few additional touches. With evident pride the rhymer tells us of the consternation in the Roman senate when they heard that the German people had risen again:

233. Aines tages iz gescach. Der senatus zerate gesaz. Sa in allen gahen. Als si ôf sahen. Ein scelle lutte sich da. Ôf sprungen sie sa. Si ilten dar gahen. Die buhstab sie laren. Si sahen zv einander. Si nam sin groz wunder. Wol erchanden si daz. Daz dusce uolch wider si v̆f gestanden was.

When Caesar is sent against them, he knows full well what formidable enemies he is going to encounter.

259. Iulius der herre. Drizec tusent nam er selbe mere. Want er da uor was in tutisken landen. Want er ir ellen wol rekande. Want er in ir haimiliche was. Dô wesser wol daz iz nehaim frum was.

In the description of the different tribes, where the *Annolied* speaks of "der Sahsin wankeli mût," the *Kaiserchronik* has "der Sahsen grimmigez mût" (323). Finally, in Caesar's expedition against Pompey it is the Germans who seem to be his chief support.

<sup>1</sup> The Vrau MS., ed. Diemer.

497. Durh der dutischen trost Wi uast er in nah zoh.

In the later portions of the work German sentiment is much less apparent. It is, however, noteworthy that Charlemagne is spoken of as the first German emperor.

14831. Karl der Pippines sun. . . . Der gwan den namen scone Daz er der erste kaiser wart zerome Uon tutischen landen.

The *GESTA FRIDERICI*, both in the original part written by Otto (1156) and in the continuation by Ragewin (1160), is a work bearing the stamp of imperial enthusiasm aroused through the foreign policy of Frederick I.

*Introd.* (l. c., p. 351): Unde hoc tempore scribentes quodammodo iudico beatos, dum post turbulentiam praeteritorum non solum pacis inaudita relaxit serenitas, sed et quod ob victoriosissimi principis virtutes tanta Romani imperii pollet auctoritas, ut et sub eius principatu gens vivens humiliter silendo conquiescat, et barbarus quique vel Graecus, extra terminos ipsius positus, auctoritatis eius pondere pressus, contremiscat.

Expressions of contempt and jealousy of foreigners and of pride in German strength and valor are not absent.

*Ib.* (l. c., p. 352): Gallicana levitas. i, 16 (l. c., p. 360): barbari . . . nec Deum timentes nec hominem reverentes. i, 31 (l. c., p. 369): Sunt autem . . . Ungari facie tetri, profundis oculis, statura humiles, moribus et lingua barbari et feroces, ut iure fortuna culpanda vel potius divina patientia admiranda sit, quae, ne dicam hominibus, sed talibus hominum monstris tam delectabilem exposuit terram. iii, 20 (l. c., p. 428) Otto of Wittelsbach says: non se ignorare Danaum insidias et Graecam astutiam. iv, 61 (l. c., p. 478) the patriarch of Aquileia, appealing to the inhabitants of Crema to surrender to the emperor, says: Experti feritatem Germanorum, virtutem et magnitudines corporum, ne dubitetis eos spiritus gerere maiores corporibus et animas contemptrices mortis habere.

But the pervading tone of the book is so much one of personal admiration for the emperor that little room is left for truly national feeling. And even in the few places where it asserts itself, it is more imperial than German. The most impressive passage is in the high-flown speech which Otto makes the emperor address to the terrified Romans (ii, 21, l. c., p. 405):

Vis cognoscere antiquam tuae Romae gloriam, senatoriae dignitatis gravitatem, tabernaculorum dispositionem, equestris ordinis virtutem et disciplinam . . . ? Nostram intuire rem publicam. Penes nos cuncta haec sunt. Ad nos simul omnia haec cum imperio demanarunt . . . Penes nos sunt consules tui, penes nos est senatus tuus, penes nos est miles tuus. Proceres Francorum ipsi te consilio regere, equites Francorum ipsi tuam ferro iniuriam propellere debebunt.

Otto's clear view of the relation of German tribes to each other is proved by his rejection of the name of Alemannia for the whole of Germany.

i. 8 (l. c., p. 357): quidam totam Teutonicam terram Alemanniam dictam putant, omnesque Teutonicos Alemannos vocare solent, cum illa tantum provincia, id est Suevia, . . . vocetur Alemannia, populique eam inhabitantes solummodo vocentur Alemanni.<sup>1</sup>

The SAXON ANNALIST (after 1158) has a few touches of race prejudice and national pride.

Ann. 1135 (*M. G. SS.*, VI, 769, 770): Dux Polonie Bolizlaus . . . Magdaburh pro petitione imperatoris (Lotharii) festive suscipitur, quod nullus meminit factum, nisi tempore Adalberti primi archipresulis qui Herimannum virum prudentem et defensorem ecclesiarum ibidem simili modo suscepit, in quo Ottonem inperatorem . . . nimis offendit . . ., licet ille maioris reverentie esset quam hic Slavus et alienigena. Ann. 1137 (l. c., p. 775): Teutonicorum militum, utpote virtute animi et usu milicie fortitudinis et audacie Latinis prestantium.

It is not surprising to find in a partisan manifesto like the HISTORIA WELFORUM WEINGARTENSIS (1167) such a statement as this (c. 26, *M. G. SS.*, XXI, 468): Guelfo . . . strennui militis officium exercens, modo in Bawaria, modo in Transalpinis partibus Swevie, modo circa Renum tot tempestates bellorum movit, ut regem potius ad defensionem sui quam ad exterarum nationum invasiones excitaret. Yet even this blindly sectional writer seems to have something of a German feeling. Cf. c. 31 (l. c., 470): Boemos, gentem

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<sup>1</sup> Ragewin, iii, 20, 35 and elsewhere, infringes this rule. Cf. the *Descriptio Theutonice* (*M. G. SS.*, XVII, 238): Est locus in littoribus Oceani positus, qui Theutonia, seu Alemania, seu Germania nuncupatur . . . Dicuntur etiam hii homines fideles hominesque laboris et in barbaris nacionibus aliis hominibus cariores.



horribilem ac Deo hominibusque odibilem, in fines nostros adduxit, totamque Germaniam a lacu Lemanno usque Boemiam exacribilibus spurciis illorum et turpissimis depredationibus . . . conmaculavit.

HELMOLD'S *CHRONICA SLAVORUM* (after 1172) displays much less of patriotic emotion than one would expect from a German missionary in constant contact with Slavic tribes. Only once or twice a faint glow of race feeling appears.

i, 14 (*M. G. SS.* XXI, 21): quod Sclavorum animi naturaliter sint infidi et ad malum proni ideoque cavendi. ii, 3 (l. c., p. 89): Guncelinus . . . convocans . . . Teutonicos omnes . . . dixit ad eos in audientia Sclavorum . . . : Relatum est mihi quod Sclavi . . . iuraverint . . . , ut tradant et nos et urbem. Audite ergo, o viri compatriote qui destinati estis in mortem . . . Moriantur una nobiscum.<sup>1</sup>

GOTFRIT OF VITERBO, for about forty years chaplain and an indefatigable partisan of Frederick I., in his multifarious writings frequently gives vent to highflown German sentiment.

*Speculum Regum* (1183), ii, *Introd.* (*M. G. SS.*, XXII, 62): *Prelia Theutonica sublimia multa notabo.*

*Gesta Friderici* (1183), *Præf.* (l. c., p. 307): *Nam Fridericia tempora, prelia gesta que novi Indeque maxima vel magis optima promere vovi . . . Flos fuit ex flore regum Fridericus honore Sumpsit cum regem Iermania plena favore, Imperii dominum semper habere volens.*

*Ib.*, 6 (l. c., p. 311): *Rege coronato dum Teutona turma recedit Mox decus imperii Romana superbia ledit.*

*Ib.*, 24 (l. c., p. 319): *Sic precibus cedit cesar; seductus hobedit, Et nimium credit, quia subdola Gallia ledit.*

*Ib.*, 27 (l. c., p. 321): *Quos non Roma potest, potuit disperdere ventus, Cuius in adventu cecidit Iermana iuventus. Sic ubi Roma tacet, gloria nostra iacet.*

*Ib.*, 30 (l. c., p. 325): *Teutonicis gladiis potuit mare terra moveri, Nulla potest paritas tante probitatis haberi . . . Sunt, fateor, Ligures animo populoque viriles, Gens feritate valens proprias extollere vires; Nec tamen est tenebris equipanda dies.*

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<sup>1</sup> Interesting is the expression "deus Teutonicus" = "deus Christianorum" attributed to the Pomeranians by Ebbo in his *Vita Ottonis ep. Babenberg.*, iii, 1. (*M. G. SS.*, XII, 859).



*Memoria Seculorum* (1185), *Præf.* (l. c., p. 104): Similiter notandum, quia nomen Sicambrorum et Iermanorum et Francorum et Teutonicorum unius gentis Alemanie nomina sunt et non diversarum.

*Pantheon* (1183-1191). Charlemagne is represented as ruler of the Teutonici (23, 3, l. c., p. 211): Curia Francorum precibus consentit eorum Tollat ut imperium victoria Teutonicorum Stringat et Ytalicum fiscus ubique solum.

*Ib.*, 11 (l. c., p. 219): Nam reputat nichilum, nisi signa requirat avorum, Ni rex Grecorum subeat iuga Teutonicorum.

*Ib.*, 14 (l. c., p. 220): Teutonici proceres tanto funguntur honore Ut socii regum sint viribus atque decore; Omnia per proceres cesar habere solet.

*Ib.*, 18 (l. c., p. 224): Hoc facit armorum victoria Teutonicorum Viribus ipsorum vincitur omne solum.

Even the shadowy imperial dignity of Lothair II. is spoken of as reflecting credit on the Germans:

*Ib.*, 21 (l. c., p. 228): Solus in imperii Lotharius arce resedit Totaque Teutonicis Romana monarchia cedit, Omnibus Ytalicis tunc sua iura dedit. Sic stetit imperium sub nomine Teutonicorum Legeque perpetua stat gloria maior eorum. Nunc Deus ipse polum possidet, ille solum.<sup>1</sup>

With evident gratification the author mentions the German popes installed by Henry III.:

*Ib.*, 36 (l. c., p. 248): Teutonicus dictus tunc papa fuit Benedictus, Romanis qui principibus cum pace relictus Ad patriam rediit, nobilis unde fuit. Curia Romana pariter cum cesare pergit, Copia Teutonica digno moderamine servit, Urbeque Guormatie fit sibi prima quies. Pluribus alloquiis cum cesare papa vagatur; Papa loco moritur qui Babenbergia vocatur; Tunc Leo Teutonicus papa recepit honus.

In GUNTHER'S *LIGURINUS* (1187) some allowance must, of course, be made for the apparent endeavor of the author to dazzle by the brilliancy of ornate speech. Yet even with this reservation, enough remains to make it clear that Gunther was inspired with genuine patriotism. The following are the chief passages in which his national pride finds utterance: i, 200 ff. (and vii, 200 ff.) a descrip-

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<sup>1</sup> This tendency to glorify and add glamour to the nation's past is most marked in the *Annals of Pöhlde* (*M. G. SS.*, VI, 61), in the development of legends about the names of Henry I. and Otto I.

tion of all the tribes — Quos perfusa suo pugnax Germania Rheno Misit; i, 249-254, a glorification of the German rule over Italy, ending with the words, verso Tiberim regit ordine Rhenus; and

iii, 468: Non est Teutonico cumulata pecunia cordi, Nec sibi querit opes, sed pulchre laudis honores. iii, 569: Aspice Teutonicos proceres equitumque catervas Hos tu patricios, hos tu cognosce quirites. vi, 1: Ergo reformat post tempora plurima pacis Nobilis arridens leto Germania vultu Dulcia sepositis tractabat gaudia curis. ix, 37: quos Teutonici manifeste sanguinis index Lingua venustabat. ix, 222: At rex rem tantam tantique laboris egentem Non nisi Teutonico peragendum robore credens.<sup>1</sup>

PILATUS (1187), ed. Massmann:

I Man sagit von dutischer zungen Siu si unbetwungen, Ze uogene herte. Swer si dicke berte Si wrde wol zehe Als dem stale ir geschee, Der mit sinem gezowe Uf dem anehowe Wrde gebouge.

57 Ih wil an miner maze donen Unz ih geweichen vnde gewonen In dutischer zungen uor baz: Si ist mir noh al ze laz.

321 Do entlinen si dem rehte Si uorhten sin geslehte Vnde tutisch uolk mere Dan di Karlingere.

KONRAD OF HILDESHEIM, chancellor of the emperor Henry VI., in a letter to a friend describing the impressions of his stay in Italy (ca. 1195), relates with evident delight that all the classic places of ancient poetry are now under German rule.

*M. G. SS.*, XXI, 193: virtuosa Domini dextra serenissimi domini nostri Heinrici . . . imperium usque adeo in ore gladii dilatavit, ut ea que olim . . . in scolis positi in enigmate quasi in speculo auretenus percepimus, facie ad faciem oculata nunc fide cognovimus. . . . Nec id vobis videatur difficile; terminos imperii non oportet egredi, Teutonici orbem domini non est transeundum, ut ea videatis circa que poete multa consumpserunt tempora. *Ib.*, p. 194: Sub silentio etiam transire nolumus, quod Pegaseum fontem musarum preterivimus domicilium, de quo nunc sine precio potare possetis et haurire, si vobis placeret, ad cuius gustum poete longis quondam studiis et laboribus pervenerunt. Nunc ergo ad illum fontem gustandum ultra Sauromatas aut ad extremos Indos non oportet peregrinari, fons iste est in nostro imperio.

LIFE OF ADALBERO OF WÜRZBURG (-1204), *M. G. SS.*, XII, 140, has this of the appearance of a Slav among some Germans:

<sup>1</sup> A similar tone of exaltation over national achievements pervades the *Ludus de adventu Antichristi* (1188). Cf. especially v. 50-93; 241-290.

Idioma namque linguae suae idiomati Teutonico inordinate et indiscrete commiscens, corruptissimos balbutiendo profundeabat solecismos et barbarizando infrendens ridiculosa edit semiverba, quae audientibus cachinnum parerent.

ARNOLD OF LÜBECK, the continuator of Helmold's *Chronicle* (1209), has somewhat more of race feeling than his predecessor.

i, 3 (*M. G. SS.*, XXI, 118): Servi . . . , filii Belial, sine iugo Dei, illebris carnis et gule dediti et secundum nomen suum immundiciis omnibus servientes et iuxta locorum qualitatem bellualiter vivendo, bestiis etiam agrestiores. *Ib.*, 10 (l. c., 123): Quia vires Teutonicorum timebant, omnem exercitum illum peregrinum Greci tradiderunt. iii, 5 (l. c., p. 146): Dani usum Teutonicorum imitantes . . . , et vestitura et armatura se ceteris nationibus coaptant. iv, 15 (l. c., p. 177): Denique . . . apparuit multitudo navium de diversis Teutonicorum partibus venientium, quas Dominus per tediosissimas circumgiraciones regionum, per longissimos tractus marium ita illesas gubernaverat, ut numquam secundus ventus eis defuerit et nulla earum vel hominem vel instrumentum aliquod perdiderit. Fuerunt autem quinquaginta naves Teutonicorum expansis velis applicantes. vi, 5 (l. c., p. 216): Sunt enim Boemi natura pravi, actu scelerati et nunquam expeditionem suscipere volunt, nisi liberam habeant potestatem vastandi sancta cum non sanctis.

OTTO OF ST. BLASIEN, the continuator of Otto of Freising's *Chronicle* (1209), is full of German pride, not to say arrogance.

C. 14 (*M. G. SS.*, XX, 310): Mediolanenses . . . ferocitatem Teutonicorum in acie non ferentes. C. 16 (l. c., p. 310): His patronis (tribus Magis) totam Germaniam illustrans, universam Teutonicorum gentem magnifice nobilitavit. C. 20 (l. c., p. 312): Romani . . . triginta milia pugnatorum contra quingentos milites Teutonicos in aciem deducunt. Archiepiscopus autem (Moguntinus) . . . videns . . . milites Teutonici animositate alacres . . . Deo spem suam committens, contra Romanos ad bellum procedit; C. 23 (l. c., p. 315): Italici Teutonicorum metuentes audaciam . . . de pace rogabant. C. 32 (l. c., p. 320): Grecam astutiam . . . (imperator) Germanica fortitudine devicit. C. 34 (l. c., p. 321): Videns . . . soldanus viribus Germanorum cuncta cedere, eosque divina quadam virtute fultos ac mortis terribiliumque rerum contemptores sine cunctatione cuncta invadere resistentia. C. 35 (l. c., p. 322): Que gens, que regio, quis regum fortissimus . . . in omni Oriente Italie potentiam, Francie alacritatem bellandique scientiam, et, quod his omnibus supereminet, Germanie animositatem et fortitudinem



indomitumque regni caput sustinere posset? C. 36 (l. c., p. 323): Teutonica militia . . . Anglicam perfidiam detestantes Anglieque subdi dedignantes, ascensis navibus . . . repatriaverunt. Only once there is an acknowledgment of an undesirable national trait. C. 40 (l. c., p. 325): Omni presumptione Teutonica prorsus interdicta.

A strong imperial feeling is revealed in the description of the meeting between Frederick and Henry the Lion in 1176.

C. 23 (l. c., p. 315): Imperator . . . venienti obviam procedens, ut periclitanti imperio subveniret, plus quam imperialem deceret maiestatem, humiliter efflagitavit.

The description of the famous diet of Mainz in 1184 seems to show that the imperial feeling even surpassed the national in the writer.

C. 26 (l. c., p. 317): Ad hanc curiam totius imperii principes, utpote Francorum, Teutonicorum, Sclavorum, Italicorum, ab Illirico usque ad Hispanias congregantur.

The great Middle High German epics, — whether of national or foreign origin, — are singularly lacking in any conscious feeling for Germany. Neither in the *Nibelungenlied* nor the *Kudrun* is there even a single reference to things German.<sup>1</sup> And what there is to be found of such references in the works of Hartman, Wolfram, Gotfrit, is very scanty.

HARTMAN (died ca. 1210) uses the word "tiusch" (*Greg.*, 2, in tiusche; 1453, tiusch wort) nowhere in such a way as to imply any national consciousness. He praises the Swabians, his immediate countrymen:

*Arme Heinr.*, 1432: Got weiz wol, den Swâben muoz ieglich biderber man des jehen, Der sî dâ heime hât gesehen, Daz bezzers willen niene wart.

At the same time he speaks disparagingly of Bavarians and Franks.

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<sup>1</sup> A positive evidence of the non-existence of national sentiment in the *Nibelungenlied* might be seen in the association of the Danes and Saxons in warfare upon the Burgundians. Cf. *Kudrun*, 366: sam einem wilden Sahsen oder Franken. 1503: Sô wolde ich in niht mêre getrouwen danne einem wilden Sahsen. Evidently the original tribal character of the old hero-saga had been left untouched by later centuries.



*Greg.*, 1401: Ich'n wart nie mit gedanke Ein Beier noch ein Franke.<sup>1</sup>

His own ideal of chivalry he had found in France; cf. *Erstes Büchlein*, 1280.

GOTFRIT (died ca. 1210) uses "Almânje" and "römesch rîche" as synonyms.

*Trist.*, 18447: Nu was ein lantmære, Daz grôz urluige wære Ze Almânje in dem lande. Diz seite man Tristande. Sus kêrte er wider Schampânje Danner her ze Almânje. Hie diente er alse schône Dem zepter unde der krone, Daz römesch rîche nie gewan Under sinem vanen einen man, etc.

A certain feeling of patriotic pride is to be seen in his review of contemporary German poets, especially in the lines referring to Heinrich of Veldeke :

*Trist.*, 4736 : Er impete daz êrste rîs In tiutescher zungen : Dâ von sît este ersprungen, Von den die bluomen kâmen, Dâ sî die spæhe ûz nâmen Der meisterlichen fûnde ; Und ist diu selbe kûnde Sô wîten gebreitet, Sô manege wîs geleitet, Daz alle, die nu sprechent, Daz die den wunsch dâ brechent Von bluomen und von rîsen An worten unde an wîsen.

WOLFRAM (died after 1217) betrays nowhere any concern in the affairs of Germany. Of German tribes he mentions only the Bavarians, and those in a humorous vein :

*Parz.*, 121, 153 : Ein prîs den wir Beier tragen, Muoz ich von Wâleisen sagen : Die sint tœrscher denne beiersch her,<sup>2</sup> Unt doch bî manlicher wer.

The French are to him supreme judges in matters of taste and beauty:

*Willeh.*, 4, 30 : Unsanfte mac genôzen Diutscher rede decheine Dirre diech nu meine, Ir letze und ir beginnen. Swer werdekeit wil minnen, Der lat dise âventiure In sinem hûs ze fiure : Diu vert hie mit den gesten. Franzoyser die besten Hânt ir des die volge lân, Daz sîezer rede wart nie getân Mit wirde und ouch mit wârheit. Underswanc noch underreit Gevalschte dise rede nie : Des jehent si dort, nu hœrt se ouch hie.

<sup>1</sup> Interesting is the acknowledgment of tribal inferiority by Albrecht von Halberstadt in his translation of Ovid (1210), *prol.*, 45 : "the writer of this book was" — Enweder dirre zweier, Weder Swâp noch Beier, Weder Dürinc noch Franke. Des lât û sîn zu danke, Ob ir vundet in den rîmen, Die sich zeinander lîmen, Valsch oder unrecht : Wan ein Sachse, heizet Albrecht, û ditze bûch gemachet hât Von latîne zu dûte.

Cf. also *Wâlsche Gast*, 67, ff.

<sup>2</sup> The irony of this remark is still further heightened, if one remembers that Chrestien for "beiersch her" has "bestes."

He does not doubt that Charlemagne was a Frenchman.

*Willeh.*, 3, 30 : Âne den keiser Karlen nie Sô werder Franzoys wart erborn.

But it ought to be said with regard to Wolfram as well as his fellow-poets that their very endeavor to transplant French taste and ideals into German soil is in itself at least an indirect evidence of patriotic motives.

WALTHER'S patriotic attitude is so well known, that it would be superfluous to dwell on it here at any length. Suffice it to say that it does not differ materially from that of other imperialistic writers of the time, like Gunther or Gotfrit of Viterbo. It is based on a strong sense of personal allegiance to the crown, a vivid feeling for unity as a necessary condition of national greatness, pride in the valor of German chivalry. The praise of German women appears here for the first time. Cf. *Lieder* 39; 60; *Spr.* 81, 2; 100; 103; 115; 116; 133; 134; 136; 172.<sup>1</sup>

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<sup>1</sup> A few quotations from writers somewhat later than Walther may be added.

Freidank (ed. Bezzenberger), 75, 24 : Tiuschiu lant sint roubes vol : Geriht, voget, münze und zol Diu wurden ê durch guot erdâht, Nû sint si gar ze roube brâht. 156, 16 : Ze Akers ist mir wol erkant Spise, luft, liute und lant : Diu sint den Tiuschen dâ gehaz. 163, 7 : Swer schuldic si, daz rihte got, Daz wir dâ sîn der Walhe spot : Und möhten tiusche liute Daz lant gewinnen hiute, Die Walhe sint in sô gehaz, Si gunnens den heiden michels baz.

Neidhart (ed. Keinz), 24, 13 : Ûf mînen sanc Ahtent hie die Walhe niht : sô wol dir, diutschiu zunge ! *Ib.* 39 : Ob si dich des vrâgen Wiez umbe uns pilgerfne stê, Sô sage wie wê Uns die Walhe haben getân : des muoz uns hie betrâgen. 25, 17 : Lieben boten ich heim ze lande sende. Al mîn trûren daz sol haben ein ende. Wir nâhen zuo dem Rîne. 55, 17 : Si (vrômut) hât mit versuochen elliu tiutschiu lant durchwallen, Daz eht leider niemen gar in ganzen vrôuden vant. *Ib.*, 45 : Er muoz dulden mînen vlouch Der ir ie gedâhte, Der die sîden und daz tuocho Her von Walhen brâhte. 62, 50 : Rihte der keiser um den Rîn ! 64, 25 : Die den wîben hôchgemüete solden machen Unde in diu lösen ougen solden lachen, Die habent sich bewollen mit sô vrômden sachen, Daz hie bevor den Tiutschen wilde was.

Meier Helmbrecht (ed. Lambel), 752 : Sprich ein wort nâch unserm site, Als unser vordern tâtten, Sô daz ich'z müge erraten. Dû sprichest immer 'dêû sal,' Daz ich enweiz zwîu ez sal. Êre dîne muoter unde mich, Daz diene wir immer umbe dich, Sprich ein wort tiutischen. 1718 : Ich weiz wol, an iu mac gesîn Swes ein blinder knabe gert. Ir sît ouch dâ ze Walhen wert. 1809 : Des hebt iuch, ungetriuwer Rûz, Balde für die tür hin ûz, Ich ahte niht ûf iuwer nôt.

The sentiments of nationality here recorded may be classified roughly under three heads : (1) Distrust or contempt of foreigners. This form of national feeling is dominant in the earliest writers. (2) Expressions implying a sense of common possession or common interest, as Teutonic tongue, fatherland, etc. This sort of evidence is the most plentiful. A doubt is cast upon its value by the fact that it is often impossible to decide whether this feeling is national or tribal. (3) Pride in national character or achievement ; including the opposite feeling of shame in national humiliation. Numerous expressions of this character are evidently due to merely personal attachment to a hero, or are not distinctly national.

The writers previous to or at least apart from Walther von der Vogelweide in whom the national sentiment is most marked are Liudprand, Thietmar, Wipo, Ekkehard of St. Gall, Lambert of Hersfeld, Walram of Naumburg, the author of the *Annolied*, Ekkehard of Aura, Otto of Freising, Ragewin, Gunther (the author of the *Ligurin*), Gotfrit of Viterbo, Otto of St. Blasien — in other words men who mark the following periods : that of national consolidation under the Saxons, that of internal dissension under the Salians, and that of national expansion under the Hohenstaufen.

It is to be noted that these quotations are in most cases the individual expressions of writers belonging to a comparatively small class whose traditions and privileges made a broad national point of view possible. It must remain a matter of conjecture how large a part of the people may have been represented or influenced by their feelings.

W. H. CARRUTH.

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Ann. Marbac., ann. 1235 (*M. G. SS.*, XVII, 177): *nobile regnum Alemanniae*.

Ann. Colon. Max., ann. 1235 (*ib.*, p. 844): *Curia celeberrima . . . apud Maguntiam indicitur, ubi fere omnibus principibus regni Teutonici convenientibus, pax iuratur, vetera iura stabiliuntur, nova statuuntur, et Teutonico sermone in membrana scripta omnibus publicantur*.

Sachsenspiegel, iii, 57 : *Der schenke des riches, der künig von Behemen en hât nicheine kure umbe daz, daz her nicht dûsch ist*. Other references : iii, 53, 69 (2), 71, 73.

Reinmar v. Zweter (ed. Roethe), 125, 127, 130, 131, 135, 136, 140, 146, 147.

Ulrich v. Lichtenstein (ed. Bechstein), 480, 4 : *Wan tiutschiu lant di stuonden sô, Daz niemen was dâ êren rîch, Er müeste varen ritterlîch Und wesen durch wrowen hôchgemuot*.

Der Marner, xv, 5 (*Q. F.*, 14, 117): *Hânt die Tiutschen wert*.



## FURTHER NOTES ON THE NAMES OF THE LETTERS.<sup>1</sup>

To the names of the letters given in these *Studies*, I, 67, may be added *kyuk* for *q*, communicated to me by Professor B. I. Wheeler, of Cornell University, who heard it repeatedly in the year 1877-78 from an Irish student in the Providence (Rhode Island) High School. By way of explanation of this form, I suggest that after the back and labial vowel *u* of *kyu* the easiest consonants to add are the labials (such as a form of *f* or a *p*, according as the lips are partly or wholly closed) and a back consonant, such as *k*, it being remembered that the back spirants are not familiar to English pronunciation. Possibly, the first step was to end the short and energetic *u* (not *ü*) with the glottal stop, which, I think, is not entirely unknown in some cases, at least in American pronunciation, and the sound of which is near enough to a faint *k* to suggest *k* to the ear. Professor Wheeler also suggests that in *c-by-itself-e* = *c-per-se-e* we may have a translation of Greek  $\psi\lambda\acute{o}\nu$  in  $\xi\ \psi\iota\lambda\acute{o}\nu$ , — a name introduced in mediæval times to distinguish  $\epsilon$  from *ai*, which was then pronounced like  $\epsilon$ .<sup>2</sup> It is not necessary to go to the Greek name for an explanation, for Latin *ae* early became identical in quality with the simple short *e*, and this change in pronunciation of the diphthong is perhaps older in Latin than in Greek. The Latin short *e* represented the open sound (French *è*), while the Greek  $\epsilon$  stood for the close sound (French *é*), and it is probable that when Greek *ai* became a monophthong, it became at first an open *e*, as the Latin *ae* did, and therefore did not necessarily at once become confused with  $\epsilon$  in quality. Compare the Gothic use of the letter *e* for the long, close sound, and of *ai* for the short, open sound (see

<sup>1</sup> See I, 66 ff. Much of this supplementary article was read in the Modern Language Conference of Harvard University, December 7, 1892.

<sup>2</sup> Cf. Blass, *Ueber die Aussprache des Griechischen*, 2. Aufl., pp. 17, 18, 21 ff., 44 ff., 54 ff.



Sievers, in Paul's *Grundriss der germ. Phil.*, I, 409, 410).<sup>1</sup> Of course, in both Latin and Greek, local usage may have varied, and the vulgar pronunciation may have disagreed in such points with that of more careful and refined speakers. As to the age of the Latin phrase *e per se* cf. also the passage quoted below (p. 161) from Terentius Scaurus, in which *d per se* is spoken of as standing for the syllable *de* in writing, because *de* was the name of the letter. This grammarian lived in the time of Hadrian.

It has not yet been possible for me to verify with certainty the vowel name *eiblsifei*, or *eiblsæfei*, for *a*, but I have evidence for its approximate correctness besides my own memory and that of Mr. Grandgent, the director of modern language instruction in the Boston public schools. Mr. J. M. Webb, who brought the matter forward at the meeting of the Modern Language Association in Nashville in 1890, has written me that the pronunciation he used in his remarks at that meeting was his own, based on the spelling of Colonel Holt in the book mentioned in the *Proceedings* of the Association. The passage as quoted in his letter runs:<sup>2</sup> "When I learned my alphabet, my *Ableselfa* and *Ampezant*, I do not remember." Mr. Webb then adds that, after his remarks, Dr. Garland, Chancellor of Vanderbilt University, told him that he had heard that mode of spelling in his youth, and the name of *a* was pronounced "*ā-bīs-sel-fā*" — a pronunciation which was confirmed by the spelling used in a newspaper clipping furnished by Professor Joynes. So, thinking more of the history of the word in its written form than of the phonetic questions involved, Mr. Webb used the spelling *abisselfa* when he wrote out his remarks for publication. We thus have the explanation of the spelling used in the *Proceedings* of the Association, where Mr. Webb's remarks are quoted. Unfortunately, it seems through some inadvertence to have crept into the passage quoted from Colonel Holt's book. Dr. Garland himself has kindly given me, through Professor Charles Forster Smith, of the same

<sup>1</sup> My attention was first directed to the Gothic use of *e* and *ai* as giving evidence for the close value of Greek *ε* in the time of Wulfila, by Professor Wheeler, in conversation a few years ago.

<sup>2</sup> The book is out of print, and I have not seen a copy. Mr. Webb quotes from p. 51.

University, further information, as follows: "When I was a boy at a country school in Nelson Co., Va., about 1820, we used the word *a-bis'-sil-fá*, with accents on the second and last syllables, and were taught that it came from abbreviating the sentence *A by itself A*. I also heard, but rarely, the vowel *e* used in a similar manner. My father also stated that a like pronunciation obtained in his school-boy days. He was born in 1777." The name *a-bissel-f-a*, with an accent on the *i* and not on the *e*, has also been mentioned to me by Professor J. M. Manly, of Brown University, who remembered hearing it from an older relative when he was a child in the South. Professor E. S. Joynes, of South Carolina College, writes me that his remembrance of the form spoken of at Nashville (of which he had at the time no personal recollection) is *á-bissèf-a*, with a secondary accent on *sef* (without any *l* sound), and no accent on *bis*, which was pronounced quickly, giving something almost like *á-bsef-a*.

I am indebted to Colonel R. M. Johnston for information as to similar names once known in country schools in Middle Georgia, a region which was settled first, as he writes me, by Virginians and North Carolinians. These names had gone entirely out of vogue at the time of his own attendance at school, but he has heard old persons speak of the habit of country schoolmasters of requiring the vowels to be so called. "The pronunciation of (for instance) *a* was ábisslefá, one word of four syllables, a long, two shorts, and a long."

Perhaps in the New England form *e-myself-e* for earlier *ibiselfi*, the change of *b* to *m* is an instance of popular etymology, the unintelligible *biself* being changed to *myself*. The form *abissel-fa*, with the accent on the *i*, is clearly due to a strong accent on the final *a*, on account of which the stress on the immediately preceding syllable was sooner or later lost entirely, while a secondary accent developed on the *i*, the natural place for a secondary accent to show itself. If a form like *eiblsifei* or *eibls2fei* exists or ever did exist, a similar loss of the accent on the penult occurred while the first syllable retained a primary or secondary stress, and in view of the common pronunciation of *sef*<sup>1</sup> for *self* in the South, or some parts of the

<sup>1</sup> Cf., for example, the form in phonetic spelling, *widhisef* (= with hisself, himself), in *Dialect Notes*, published by the American Dialect Society, IV, 197.

South, and the form *ableselfa*, quoted from Colonel Holt, I think it probable that such a form did exist once, as it perhaps does still.

The name *ampezant*, occurring above in the same passage with *ableselfa*, is not the only evidence for a final *t* instead of the usual *d* of *ampersand*. Professor Joynes writes: "As to *ampersand*, my recollection is quite distinct. In my day—fifty years ago—the sign & always stood at the end of the alphabet, and we recited it as a letter: x, y, z, ampersand. Yet I think we called it rather *ampersant* or *ampersants*, without the slightest idea (on the part of pupils or teacher) that it contained any trace of the word *and*. I was in childhood also familiar with the name *izzard*." Mr. George H. Browne of Cambridge informs me that he used to hear his grandfather (a native and resident of Framingham, Mass.) say the alphabet ending in *zed*, *ampsam*. Mr. Browne is not quite sure, at this distance of time, what the vowel of the second syllable was; that of the first was *æ*. Still another form is *epershend*, given in Samuel Ramsey's *The English Language and English Grammar*, New York, 1892, p. 104,<sup>1</sup> and well explained as *et-per-se-and*.

For *izzard* I can now show a spelling *izzid*, which gives confirmation to the etymology I proposed, as it is a Scotch form, and therefore less likely than a Southern English one to have lost the *r*, if there was originally an *r* in the second syllable. It is found in William Bell Scott's *Autobiographical Notes*,<sup>2</sup> I, 29: "An uncle, the father's elder brother, became important. . . . He took some pains too to keep us right in pronouncing the alphabet, although he only excited our mirth when he went over the letters, giving them the broad old Scotch pronunciation. A was *awe*, B was *bay*, C was *say*, and so on, ending with U sounded like *oo* in good, W as *duploo*, Z as *izzid*. This pronunciation, which is that of Latin in all countries except England, was long before the day we speak of abandoned in the teaching of English in Edinburgh."

<sup>1</sup> This reference was given me by Professor Kittredge several months ago. I cannot now find the book to verify it. There is popular etymology in the last syllable, or *sh*, if meaning *ʒ*, comes from *sy* for unstressed *se* before *a*.

<sup>2</sup> *Autobiographical Notes of the Life of William Bell Scott, H. R.S.A., LL.D., and Notices of his Artistic and Poetic Circle of Friends, 1830 to 1882*. Edited by W. Minto, London, 1892.



Scott was born in 1811, "at St. Leonard's, close to the old town of Edinburgh" (p. 7).

The name *edez* in the *Zeitschrift für neufranz. Sprache u. Lit.*, I, 16, may be, it is suggested by Professor Manly, a mistake not for *zedes* (or *zedez*) but for *ezed*; if so it is the earliest example yet found of this form. Compare the spelling *eyx* for the name of *x*, which is very likely a mistake for *yex* (= *yeus* or *yeux*, cf. Barclay and Palsgrave as cited by me in my former article, p. 70).

An English name for *z*, spelt *ze* or *zee*, seems to have been more or less in use in the seventeenth century, and this probably explains the name now common in America. In *The English Grammar, or The Institution of Letters, Syllables, and Words, in the English Tongue*, etc., by Charles Butler, Oxford, 1633, is given (p. 2) what the author calls "the triple alphabet" (Roman, italic and black-letter), with names placed over the letters. He uses a sort of reformed spelling (a barred *d* or *t* for *th*, according to the sound, a barred *c* for *ch*, and similarly other barred letters), gives two names each to *c* and *g*, calls *h* *he*, *j* *je*, *w* *we*, *y* *yi*,<sup>1</sup> and *z* *ze*; and one may suppose that these were merely individual attempts to reform the letter names,<sup>2</sup> much as Sir Thomas

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<sup>1</sup> This name for *y* occurs also in *The Compleat English-Scholar, in Spelling, Reading, and Writing*. By E. Young. 6th ed. London, 1684. The name there given for *z* is *zed* (p. 3).

<sup>2</sup> Butler himself says (p. 9): "*Y* is bothe an English Consonant and a Greeke Vowel: the which is crept into our English words . . . the force of the consonant is see'n in this word *yarn* or *yeere*: and therefore is it unrightly named *wi*; which hath in it the force of *w*, not *y*." And (p. 20): "*W* hath taken his name, not of his force, as other letters, but of his shape, which consisteth of 2 *U*'s: but the name dubble *U* helpeth not in spelling, because it sheweth not the force of the letter: which is plainly sounded in this name *Ew* or *We*." Writing of *z* (p. 20) he makes no mention of any other name; possibly *ze* was already in some use. (In these extracts Butler's peculiar letters are not reproduced.) As to the names of *j*, *v*, *w*, *y* the following extracts from Alex. Hume, *Of the Orthographie and Congruity of the Britan Tongue* (ed. H. B. Wheatley, London, 1865. Early Eng. Text Soc., 5), may be of interest: "I wald commend . . . the symbols of *j* and *v* to the latin consonantes, and their names to be *jod* and *vau*; . . . and the symbols *y* and *w* to our English soundes, and their names to be *ye* and *we*, or *yod* and *wau*" (p. 13); and: "I wald have them name *w*, not duble *u* nor *v*, singl *u*, as now they doe; but the last, *vau* or *ve*, and the first, *wau* or *we*; and *j*, for difference of the vould *i*, written with a long tail, I wald wish to [this word is printed



Smith gives *v* the name *ev* already mentioned, and attempts which never found more than individual acceptance in England. But even in this case it is at least conceivable that this reformed name for *z* was accepted by some few who brought it with them to America, where it afterwards acquired currency. Another such attempt to give *z* a new name is seen when it is called *ez* (cf. *es* for *s* and Smith's *ev* for *v*). This name, *ez*, occurs in *Logonomia Anglica. Quâ Gentis sermo faciliùs addiscitur. Conscripta ab Alexandro Gil, Paulinae Scholae Magistro Primario*, 2d ed., London, 1621. This author also has a reformed spelling with new types, and has such names as *he* for *h*, *we* for *w*, *ya* for *y*, besides *ez* for *z* (pp. 12, 13). More important, however, than these attempts is the fact that the name *zee* is given in another book not in reformed spelling, namely: *The Child's Delight. Together with an English Grammar*. By Tho. Lye, M.A. London, 1671. Lye adopts, it is true, some other reformed names, such as *hee* for *h*, *wee* for *w*, and for *y* he gives two names, one *wy*, the other *yea*, the latter evidently for *y* used as a consonant (see p. 3 in his book), and indeed it is not strange that the names *he*, *we*, and a name beginning with the consonantal *y* for *y*, should have come into some use when they had once been proposed. The name of *h*, a very common letter, was too firmly fixed to be displaced, that of *w* was also too popular and too easily learned from the shape of the letter to be changed, in spite of its clumsiness, while *z* had no name so universally accepted (*zed* and *izzard* or some other form of this latter name being both in use) that a short, new name, according with the names of many other consonants, could not easily be adopted. As for *y*, its name was doubtless also much commoner than any one of the names for *z*. Moreover, the new names proposed for it varied, so that they, so to speak, killed each other's chances; *yi* was evidently a substitute for *wi*, while *yea* and *ya* were rival forms, with little to recommend

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twice] be called jod or je" (p. 16). The date of this Scotch treatise is probably not far from the year 1617; see the editor's preface, p. v. For the time when the distinction of *i* and *j*, *u* and *v* was made see also Livet, *La Grammaire française et les Grammairiens du xvi<sup>e</sup> siècle*, p. 199, note 2. Here may be mentioned the names for consonants *eb*, *ed* ... *ev*, *ez*, etc., used by Sheridan in the Prosodial Grammar prefixed to his dictionary.

them. If, in the very few grammars and primers of the seventeenth century which I have been able to examine, I have found two cases which agree with the American name, I think it may be concluded that an examination of many such books (including those used as schoolbooks in America) would show several more, and that the name spelt *ze* or *zee* was really in some use in the schools in England in the seventeenth century. Whether any traces of it survived there later, perhaps even up to the present time, I cannot tell.

For the use of *k* in Latin spelling to express the syllable *ka* (*ca*), and similarly of *c* for the syllable *ce*, *d* for *de*, *b* for *be*, I quote from Terentius Scaurus in Keil, *Gramm. Lat.*, VII, 14, 15, a passage which I found through Sittl's quotation of it in his *Die lokalen Verschiedenheiten der lateinischen Sprache*, p. 23: "Hac [k] tamen antiqui in conexione syllabarum ibi tantum utebantur, ubi a littera subiungenda erat, quoniam multis vocalibus instantibus, quotiens id verbum scribendum erat, in quo retinere hae litterae nomen suum possent, singulae pro syllaba scribebantur, tanquam satis eam ipso nomine explerent, ut puta 'decimus,' d per se deinde cimus, item 'cera,' c simplex et ra, et 'bene,' b et ne. Ita et quotiens kanus et karus scribendum erat, quia singulis litteris primae syllabae notabantur, k prima ponebatur, quae suo nomine a continebat, quia, si c posuissent, cenus et cerus futurum erat, non canus et carus." Also cf. Sittl's note 24 on p. 24 of his book: "Ein Ueberrest dieser Schreibweise findet sich in den tironischen Noten, welche A nach K regelmässig auslassen." This passage from Terentius Scaurus does not decide the question of the vowel quantity in the Latin letter names (*c* for *cē* in *cera*, but *d* for *dē* in *decimus*, *b* for *bē* in *bene*). The practice which I supposed to be illustrated in the manuscript of the Provençal Boethius thus has a considerable antiquity. Although we do not know the date of the *antiqui* of whom Terentius Scaurus speaks, it must have been considerably before the time of Hadrian.

In the *Romania*, XXII, 148, foot-note 1, Gaston Paris says: "Je fais, d'après une tradition dont les origines remontent au latin même, les spirantes ou continues (*f, h, l, m, n, r, s*) du féminin, leur nom (*effe*, etc.) ayant une forme féminine, et cette distinction exprimant leur nature en regard des explosives (*b, c, d, g, p, t*). Mais les lettres nouvelles (*j, v*) ont détruit cet arrangement." This raises the

question whether the dissyllabic French names for *f*, *l*, etc., may not have come into use to mark the feminine gender. It is, however, not apparent why in Old French a noun ending in *f*, for example, could not be feminine, and if the Latin gender is continued, then why should not the mutes, so called, be feminine also? For it is not the case, as a hasty reader might infer, that in Latin only the spirants or *semivocales* were feminine and the *mutae* were always masculine. The passage of Terentius Scaurus, quoted above, shows *k*, for example, as feminine. The Latin grammarians counted *h* as a "mute," and included *x* among the *semivocales*. For the spirants which Paris uses as feminine Littré gives the same gender when the names are *effe*, *ache*, *elle*, *emme*, *enne*, *erre*, *esse* (under the letters themselves he indicates the pronunciation without giving these spellings, but cf. *esse* in its alphabetical place), but he calls them masculine when the modern names *fe*, *he*, etc., are used, and in this latter case probably there is no disagreement in modern usage. But the name *esse* (or *es*?) as masculine is illustrated by the title of Havet's paper reviewed by Paris (*Romania*, l. c.), which is "L's latin caduc." This use of *esse* as masculine is apparently only comparatively recent. It is remarkable that the genders of the letter names do not agree in the different Romance languages, and even in the same language there is disagreement, at least in one case, that of modern Italian; cf. the genders as given by Petrocchi. In Spanish all these names are feminine, in Old Provençal both genders occur, at least for some names; cf., for *s* as masculine, Stengel, *Die beiden ältesten prov. Gramm.*, p. 6, lines 9, 22, the *Leys d'Amors*, ed. Gatién-Arnoult, II, 196 (*s* . . . cant totz sols es pauzatz), and, for *s* as feminine, *Leys*, I, 40 (cant .s. es pauzada); for *r* as feminine, *Leys*, I, 38 cant (.r. es pauzada); for *h* as masculine, *Leys*, I, 36 (can .h. es pauzatz); for *q* and *k* as feminine, *Leys*, I, 34 (que .q. ni .k. no sian trobadas); for *y* as masculine and feminine in the same line, *Leys*, I, 44 (De la natura de .y. grec. De .y. apelada fintz). Perhaps the feminine gender is due to the influence of the word *letra*, and a similar influence of *littera* in Latin may be assumed. For French it is conceivable that in distinguishing the spirants from the stops (or explosives), while speaking of them by their names, the *f* of original *ef*, for example, was naturally continued or lengthened, and the effect



of this may in Old French pronunciation have been near enough to *effe* or *efe*, with a whispered final *e*, to explain the origin of this Old French name, which then may have become feminine, it having the aspect of the commonest or typical feminines, and this gender being perhaps favored by the tradition of the Latin grammarians (not, it is true, confined to these letters). This is a somewhat artificial explanation, but we are dealing with words where artificial influence is to be expected. If either this explanation of the dissyllabic names or that which I suggested before is the correct one, then their feminine form may have preceded in French their use with the feminine gender.

Mr. Grandgent has kindly called my attention to a note by Louis Duvau in the *Mémoires de la Société de Linguistique de Paris*, VIII, 188, on the pronunciation of *y* in Latin. In this note reference is also made to an article by L. Havet containing a discussion of "la lettre *ui*" (in the same *Mémoires*, VI, 79 ff.). This latter article I unfortunately overlooked when I was preparing my former paper; as might be expected, it contains much that needs consideration. I likewise failed to see the brief report of a paper (mentioned by Havet) by C. B. Cayley on the name in English of the letter *y*, to be found in the *Proceedings* of the (London) Philological Society (Friday, May 4, 1883, p. xiv), but this report of the paper and of the discussion that followed contains little or nothing of value for the problem, the name *wi* or *wy* not being traced further back than the sixteenth century in England. If I quote a part of the passage in Baret's *Alvearie*, edition of 1573, there referred to, it is because his remarks serve as further evidence to show for the sixteenth century an inclination to connect the names of letters with their sounds: "Y Hath bene taken for a greeke vowel among our latin Grammarians a great while, which me thinke if we marke well we shall finde to be rather a diphthong: for it appeareth to be compounded of u and i. which both spelled together soundeth as we write Wy. And therefore the Grekes haue one character *ϣ* called diphthongus impropria, where the little pricke vnderneath standeth for iota, and being handsomely fashioned is plainly our Romane or Italian Y. *y*. But if i vowell & a spell ya, what should we neede any *y*. This name also of *y* sheweth that w is but a superfluous



letter, seing that single u & i haue alwaies spelled y, and that of so long continuance. And as for x me thinke they might as well say that & and z are letters as it is. For suerly eche of them seemeth to be a syllable rather then a single letter, and euery one of them to be compacted of diuers and sundry letters." I have not seen the passage in Bullokar referred to in the same *Proceedings*.

Havet's note on the letter *ui* (that is, *y*) contains further evidence for the French form *gui* as name of *y*, which he finds used as a long syllable in a Latin verse, "de Téulf, moine de Saint-Maur-les-Fossés, publié par H. Omont, *Bulletin de la Société de l'histoire de Paris et de l'Île-de-France*, 1880, p. 169, d'après un manuscrit du commencement du XIII<sup>e</sup> siècle." The word *gui* was, there, borrowed from French into Latin, or at least from late vulgar Latin, for, as Havet says, its *g* "est de date romane." As to the name *ui* itself, Havet says (p. 79): "Ce nom *ÿ* [of the Greek vowel *ÿ*] devait se confondre [in Romance pronunciation] avec celui de l'*i*. On a remédié à cette confusion de deux façons. Le procédé français contemporain consiste à distinguer l'*i* tout court et l'*i* grec. Un procédé probablement plus ancien, et qui rappelle l'expédient inventé pour la lettre *h* [he does not give any etymology for the vulgar Latin *acca*], a consisté à donner à la voyelle *y* un nom nouveau, *ui*. L'origine de ce nom semble transparente: un Y est un V joint à un I. C'est ce nom qui persiste aujourd'hui en Angleterre, où l'*y* s'appelle *wy*."

Now, a Latin name *ui*, formed as here suggested, may have existed, but it is not clear how, without foreign influence, it could ever have given French *gui* or *wi*, the latter of which forms presumably existed in the French dialects which kept *w* for Teutonic *w*. As the Latin initial *u* *consonans* regularly gave *v* in French, where no Germanic influence interfered, and as the Latin diphthong *ui* (in *cui*, or, in vulgar Latin, *illui*) gave the French diphthong *üi*, which in English gives *yu*, not *wi*, we appear to be driven to *ui* in two syllables as the original Latin pronunciation of this assumed name. If in dissyllabic *ui* the accent was on *u*, the result would almost certainly have been in French the diphthong *üi*, or possibly *ü*, but not *gui* or *wi*. A dissyllabic word *uí* is something entirely without a parallel in Latin, and therefore it is not certain what it would have given in French, but I see no impossibility in its giving in the vulgar Latin of Gaul

a monosyllabic *wi* with *w* pronounced as Germanic initial *w* was pronounced in vulgar Latin in words from a Germanic dialect or influenced by such words.<sup>1</sup> Just as I have assumed vulgar Latin *acca* and *aca* from the combination of two letter names *ha* and *ka*, so either *úi* or *uí* might be assumed from the combination of the vowel names *u* and *i*.

I must here take up also the remarks of Duvau referred to above (*Mém de la Soc. de Ling.*, VIII, 188, 189). He calls attention to the fact that "l'*v* est souvent noté par le groupe *ui* dans les manuscrits latins," and that "les transcriptions grecques de mots latins rendent quelquefois inversement le groupe *qui* par KY," and then adds: "L'emploi tout particulièrement fréquent de *ui* pour *v* et inversement après la gutturale semble indiquer que pour les Latins, la prononciation admise (nous ne disons pas la prononciation usuelle) de l'*y* se rapprochait sensiblement de celle de *ui* dans le groupe *qui*; autrement dit, elle se rapprochait de la prononciation de *ui* là où le premier élément de ce groupe avait conservé son ancienne valeur de semi-voyelle (*qui* étant resté *kwi*, mais *uiuere* étant devenu *vivere*). Les transformations phonétiques qu'a subies le nom de cette lettre . . . indiquent qu'il remonte à une époque ancienne: il n'est pas impossible que, dans les écoles, on ait adopté pour ce son étranger la prononciation de *ui*, et que ce soit à cette prononciation que la lettre doive son nom." An artificial influence of this kind I am quite willing to admit as possible, but it must be remembered that the use of *ui* for Greek *v* and *vice versa*<sup>2</sup> does not itself establish a Latin name *ui* for the letter *y*, and the prononciation of *qui* with consonantal *ü* instead of consonantal *u* (that is, *w*) may very well have the intermediate stage before the prononciation *ki* as in French was reached.

It thus appears that a Latin name *ui* as the source, without foreign influence, of the French *gui* is very doubtful, though we cannot prove that no such Latin name existed.

<sup>1</sup> On the development of this sound from original Latin *v*, without foreign influence, cf. Meyer-Lübke, *Gram. d. roman. Sprachen*, I, 340.

<sup>2</sup> Cf. Schuchardt, *Vokalismus des Vulgärlateins*, II, 272 ff., and Foerster's note on v. 3025 of Chrétien's *Cligès*. Notice the prononciation *kwi* in English *quince*, *quinsy*, for which, it is true, the spelling may have been at least one cause; cf. such English words as *equip*, besides some beginning with *qu*.

Havet says also, speaking of the Old French names of *y* (p. 80): "Certains dialectes conservaient la vieille forme *ui*, sans *g*. C'est ce qu'indique clairement la *Senefiance de l'ABC* . . . :

'La maniere dirai du .Y.  
*Deus letres samble* au non .Y. ;  
 Ceste letre ne fet que une.'"

To the second line of this quotation he adds the foot-note: "Le sens et le vers indiquent de lire: *Deus letres samble au non .V. I.*"

This is not quite clear to me, for I can hardly believe that Havet intended to say that there was an old French dissyllabic name *ui*, especially as the first line he quotes shows that the name was monosyllabic and began with a consonant, and it seems unlikely that the author of these verses intended to spell the name out with the two letters *u* and *i* in the second line. The only Old French forms of the name in question that we can assume are *wi* and *gui*, and the former of these we can only infer from the existence of *gui* and the origin of this from older *wi*. Either of these forms fits the verse here in both lines, if we assume that *samble* in the second line counts as two syllables in spite of the following vowel, and in view of the occurrence of many such cases in Old French verse (see Tobler, *Vom französischen Versbau*, 2. Aufl., pp. 56, 57), and, apparently, of a similar one in this very poem,<sup>1</sup> the need of any change for metrical reasons is not obvious. But the form in this poem may very well have been *gui* if this was by that time pronounced *gi* and not *gwi* or *güi* (monosyllabic), that is, as the first syllable of *guider* is now pronounced in French, and this was probably the case. On this pronunciation cf. G. Paris, *Extraits de la Chanson de Roland et de la vie de Saint Louis*, 2d ed., p. 162, 43\*, and Gröber's *Grundriss*, I, 586. If our versifier used *gui* instead of *wi*, it probably had for him but two sounds, *g* and *i*, and we thus have an explanation of his speaking of the name as containing two letters, namely, that he was thinking of the sounds of these two letters. We need not assume that he used the dialect form *wi*, for the analogy of *ache*, which he uses instead of *ake*, for *h*, indicates that for *y* also he very likely

<sup>1</sup> Li .Z., une lettre au gieu. Perhaps, if the verse above is to be corrected, it should read thus: *Deus letres samble au non li Y* (cf. foot-note 1, p. 167).



used the common Central French name *gui*, and not *wi*, even if the word existed with this latter form in his native dialect.<sup>1</sup>

After discussing the new letters and the name *wi* mentioned in Gregory of Tours, Havet goes on: "Le nom *ui*, *wi* une fois constitué, il pouvait paraître propre à désigner une lettre qui aurait eu le son consonantique *w* [he has just been showing how the sign Δ, for Chilperic's *uui*, may have come from the Greek letter Υ, assuming that *uui* or *wi* was, when first coined, the name of *y*], comme *ka* correspond au son *k*, *pe* au son *p*. Aussi une lettre *ui* (qu'il ne faut pas confondre avec Υ) se montre-t-elle avec ce rôle nouveau en terre scandinave. [Here he adds the foot-note: "Le *uui* de Chilpéric était peut-être identique à cette consonne germanique, et non à la voyelle Υ de l'alphabet latin."]] Ce fait m'est obligeamment signalé par M. de Saussure, qui le trouve, m'écrit-il, 'dans le traité sur les lettres islandaises attribué à Thóroddr (vers 1150) et qui fait partie de la Snorra-Edda.'" Here de Saussure gives Holtzmann's translation (*Altdeutsche Grammatik*, p. 61) of the passage which mentions the name *vi*,<sup>2</sup> and explains that the letter meant is really "le signe *p* emprunté aux Anglo-saxons." He then goes on: "Si chez les Scandinaves cette lettre n'était plus connue sous son vieux nom germanique (anglo-saxon *wên*), c'est qu'elle avait cessé de faire partie de leur alphabet runique et ne leur était revenue qu'avec l'écriture latine. L'aspect du *p* rappelait assez celui de l'*y* pour

<sup>1</sup> Dr. Marcou suggests another objection to Havet's view, namely, that *Y* in the second line quoted is the subject of *samle* and is not in apposition with *non*. But I do not feel sure that Havet did not understand the line in the same way, meaning *ui* as the (singular) subject.

<sup>2</sup> In the original Icelandic the passage is as follows: "*y*, hann er grikkskr stafr, ok heitir þar *vi*, en Latínumenn hafa hann fyrir *i*, ok í grikkskum orðum að eins þó, ef skynsamliga er ritað; ok þarf hann af því eigi hér í vára tungu, nema maðr vili setja hann fyrir *v*, þá er hann verðr stafaðr við annan raddarstaf ok hafðr fyrir samhljóðanda; er þó láta ek af nú at rita hann, því at ek sékka *v* [*u*] þess meiri þörf fulltings en öðrum raddarstöfum, þá er þeir verða fyrir samhljóðendr settir." (Snorra Edda, II, 36.) A note in the edition a few lines before (p. 34) explains that though the manuscript reading is *y*, it was a mistake for *v* [*u* consonans], and that the form of the letter used, perhaps, came "ab litera anglosaxonica *p* (i. e., *v*)." Further: "Ceterum notandum est, auctorem in sequentibus confundere literam latinam *v*, quae consonans est, cum vocali graeca *v* (lat. *y*), tum ob figurae similitudinem, tum nominis (*ve*, *vi*)."



qu'on ait cherché à les mieux distinguer l'un de l'autre en mettant sur le second un point diacritique (voir Gislason, *Um frum-parta*, etc., p. 41). Cette ressemblance aura été pour quelque chose dans le fait de la translation du nom de *ui* au *p*."

That the letter of which the Icelandic author speaks was borrowed from the Anglo-Saxon is rendered at least highly probable by his remarks near the beginning of his treatise; and, if he borrowed its shape, it is only a little less probable that he also took its name from the same source. His words are: "En þó rita enskir menn enskuna latínostöfum, öllum þeim er réttræðir verða í enskunni, en þar er þeir vinnast eigi til, þá hafa þeir við aðra stafi, svá marga ok þesskonar sem þarf, en hina taka þeir or, er eigi eru réttræðir í máli þeirra. Nú eptir þeirra dæmum, allz vér erum einnar tungu, þó at greint hafi mjök önnur tveggja eða nakkvat báðar, til þess að hæggra verði at rita ok lesa, sem nú tíðist ok á þessu landi . . . þá hefir ek ok ritað oss í slendingum stafrof, bæði latínostöfum, öllum þeim, er mér þótti gegna til várs máls vel, svá at réttræðir mætti verða, ok þeim öðrum, er mér þótti í þurfa at vera, en or váru teknir þeir, er eigi gegna atkvæðum várrar tungu." (Snorra Edda, II, 12).

We, therefore, do not obtain from this source any clear evidence that there was an old Scandinavian name *vi* (pronounced *wi*) for the *w*-rune; but it still seems to me most probable that in the sixth century, or earlier, the name *uii* or *wi* was transferred, not from *y* to the rune, but from the rune to *y*, and that Chilperic's sign, taken by the copyist of Gregory of Tours as the Greek letter Δ, really was originally nothing but the Teutonic rune for the *w* sound. Havet's foot-note, quoted above, indicates that he is not disinclined to admit this explanation, at least for the shape of Chilperic's letter. The rune in question was not merely Anglo-Saxon, it was also Scandinavian and Old German, and, what is particularly interesting for us at present, it was known and used, with other runic signs, in Burgundy (see Sievers in Paul's *Grundriss der germ. Phil.*, I, 244, § 11, b, and his table of *Runenalphabete*, col. ii, No. 8; also, R. Henning, *Die deutschen Runendenkmäler*, pp. 47 ff., 152). The form of this rune is that of a rude capital P made with only three straight lines (P); and if the upright stroke is not carried down quite far enough, we get at once a triangle, which explains the shape of the letter *uii*

in the manuscripts of Gregory of Tours;<sup>1</sup> and, as the runic letters were, or became, unknown among copyists in France, this modification was easy and almost inevitable, the Greek letters being more likely to be known. Havet's previous conjecture (l. c., p. 81) that the triangle for *uui* was the result of adding to V a horizontal bar, substituted for the "point supérieur que d'autres ont inventé pour distinguer l'Y de l'V," is, when this letter alone of Chilperic's is considered, much less likely, I think; but it does have support from the resemblance of one of Chilperic's other letters to a barred O, making the Greek letter Θ. It is by no means clear that the other two were formed in the same or an analogous way from E and T, as Havet suggests (p. 81), though his explanation of Ψ as coming from modified E is plausible; but it is, also, not certain that any of Chilperic's signs were, in the first place, simply Greek letters, as I had assumed from the fact that they are such in the manuscripts. It is not necessary to assume that all four are taken—with or without change—from any one alphabet—Latin, Greek, or runic; and if Δ for *uui* is a corruption of the runic letter for *w*, it does not follow that the other three must have had a runic origin also. Without denying the possibility of deriving the other three signs from runes, I am inclined to think the most probable, though still unproved, view is to consider, with Havet, Chilperic's Θ as a modification of Latin O, his Ψ as originally a modification of E, while his Δ stands for the *w* rune, and the fourth sign is left unexplained.<sup>2</sup>

The origin of the runic sign for *w* appears to be still uncertain, though it is doubtfully ascribed to the Latin *q*; see Sievers and Henning, as above. If there really was a Latin name *ui* for *y*, formed according to Havet's view from the shape of Y, then it is perhaps not impossible that this name led to a misconception of the not very common letter at the time when the runic letters were borrowed from the Latin alphabet, and that Y is thus really the source of the *w* rune. Its change of shape might then perhaps be explained by a desire to prevent confusion with other runes of similar

<sup>1</sup> I now find that this is not new; see Wimmer, *Die Runenschrift*, p. 72, n. 3, where, however, the reproduction of Chilperic's letters from the *Nouveau Traité de Diplomatique* is less exact than in his earlier Danish edition (1874).

<sup>2</sup> But see now the passage referred to in the preceding note.

shape (compare the runes for *f*, *p*, *z*). But I attach little weight to this conjecture, which, if correct, would make the history of the letter *y* and its name most remarkable, as showing two mistakes the second of which happened to correct the first.

It is also possible that the name *wi* was really an old Germanic word, and not one first coined as a letter name, and that, besides *wén* and *wyn*, this also came to be used as a name for the *w* rune.<sup>1</sup> I will simply refer in this connection to Henning's discussion of *wi* in *Die deutschen Runicdenkmäler*, pp. 33 ff., 137. The suggestion of Celtic influence in producing an old Germanic name *wi* would appear somewhat more probable if the possibility alluded to by Sievers in speaking of the adaptation of the Latin letters to form the runes should receive confirmation. He says: "Möglicherweise haben die Gallier eine Vermittlerrolle gespielt, aber zu erweisen ist auch dies nicht." (Paul's *Grundriss*, I, 247.)

As to the dot over the *y* in mediaeval writing, it seems to me quite possible that it was used to distinguish *y* from the *w* rune, as de Saussure suggests, and that the transfer of the name *wi* from that rune to *y* was assisted by a confusion between the dotted *y* and the rune, which indeed may even have been sometimes written by mistake as an undotted *y*.<sup>2</sup>

In commenting on the quotation from the *Grammatica Aldi* I mistakenly said that the words for *Z* were evidently misplaced. Professor T. D. Seymour of Yale University has kindly pointed out the true punctuation and the sense shown by the reading of the genuine Aldine edition.<sup>3</sup> The lines in question should run as follows: "Quapropter . . . nunc in alphabeto etiam ea litera in Gallia cisalpina filius dicitur, vulgo sic: fio, zeta; pro y psilon vel y

<sup>1</sup> On the names *wén* and *wyn* of the *w* rune in Anglo-Saxon see also Gollancz, *Cynewulf's Christ*, London, 1892, pp. 180-1, a passage to which Professor Kittredge has called my attention.

<sup>2</sup> It is striking that the use of dots as diacritics appears in the later Scandinavian runes, the same original sign being thus made to express different values. This use, however, seems not to begin till the end of the tenth century (see Paul's *Grundriss*, I, 248, § 17).

<sup>3</sup> The edition I used appears to be that described in Brunet, *Manuel du Libraire*, III, 1382. A pencil note in the copy in the Harvard library refers to Brunet as describing it.



graeca, zeta” ; and the meaning is that in repeating the alphabet the common usage was to say for the last letters “[x], fio, zeta,” instead of saying “[x], y psilon (or Greek y), zeta.”

Professor Collitz of Bryn Mawr College suggests that *acca* in late Latin stands for *hākā*, — the final vowels of the Latin letter names being probably long,<sup>1</sup> so that the names of *h* and *k* were *hā* and *kā*, — and that the change of *hākā* to *acca* is the result of compensation. He compares, among other analogous cases, the German *hatte* for older *hāte*, *mutter* for older *mūter*. He also raises the question whether the amalgamation of *ha* and *ka* into *haka*, *acca* may not have been the result, not of simple traditional running together of two names in consequence of misunderstanding, but of an intentional adding of the *ka*, *k* as a guttural having some resemblance to the *h* sound, to *ha* in order to distinguish the name of *h* from *a*, the first letter of the alphabet. This intentional addition of *ka* seems to me unlikely.

E. S. SHELDON.

Since the above pages were printed Holthausen's recently published explanation of the name *wi* has come to my notice ; see the *Zeitschrift für franz. Sprache u. Litt.*, XV, 172 (in the *Referate u. Rezensionen*). Very likely it is the correct one. A few words may be quoted here : “*wī* . . . kann ursprünglich nur das Y des gotischen Alphabets bezeichnet haben, von Wulfila zur Bezeichnung des spirantischen [here a foot-note] *w* gebraucht, weil es in der Lautverbindung *aw*, *ew* im Griech. des 4. Jahrh. diesen Wert besass. Sonst wurde es wie im Neugriech. mit Entrundung als *i* ausgesprochen, und daher mag das *i* im Namen des Buchstabens stammen, wenn man nicht vielleicht an die griech. Namen *μῦ*, *νῦ* (gespr. *mi*, *ni*), *ξῖ*, *πῖ*, *φῖ*, *χῖ*, *ψῖ* erinnern darf. . . . Y hat im gotischen Alphabet selbst die doppelte Geltung als Spirans *w* und als Vokal *y*,” etc.

The reference in the foot-notes, p. 169, is also due to Holthausen.

E. S. S.

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<sup>1</sup> Besides the evidence I have already brought forward for long quantity in Latin *be*, *ce*, etc., the names of the Greek letters (*el* for *ε*, *oē* for *ο*, to say nothing of *μῦ*, *νῦ*, etc. ; see Blass, p. 17) may be mentioned.





NOTE ON EL TIRANO CASTIGADO OF LOPE DE  
VEGA.

THOUGH but three volumes, out of a probable forty-five, of the new edition of Lope de Vega<sup>1</sup> have as yet appeared, it is already evident that a great mass of hitherto practically inaccessible material is to be made available to students. Whether one agree or not with all the critical *procédés* of the accomplished editor, Señor Menéndez y Pelayo, one cannot but be grateful to him for the industry with which he has collected and is giving forth the entire body (edited and inedited) of the work of the poet, in many ways the most prodigious modern Europe has seen. Of course, much of the new or up to now practically unavailable matter contained in the edition will have slight poetical interest or value. Yet the student will find everywhere, even in this, significant side-lights both upon Lope de Vega and upon the social and spiritual condition of Spain in the period of her greatest imaginative activity.

Among the pieces contained in the first volume of the *Works* proper (Vol. I being devoted to an extensive biography of the poet by Señor Cayetano Alberto de la Barrera) is the *Auto del Nacimiento* entitled, *El Tirano Castigado*. For most readers this play will be a virtually inedited work, so difficult of access has it been. It was, to be sure, analyzed by von Schack<sup>2</sup> as a good representative of this class of *autos*; but it was not included by Hartzenbusch in his *Comedias Escogidas de Lope de Vega*,<sup>3</sup> nor does it appear among the *Comedias sueltas* of Lope de Vega issued at various times during the seventeenth and eighteenth centuries. Indeed, it was last printed, so far as I can ascertain, by Isidro de Robles, in that extremely rare book, his *Navidad y Corpus Christi, festejados por los mejores ingenios de España, en diez y seis autos á lo divino, diez y seis*

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<sup>1</sup> Obras de Lope de Vega, publicadas por la Real Academia Española, Madrid, 1890-92-93.

<sup>2</sup> Geschichte der dramatischen Kunst u. Literatur in Spanien (1854), II, 411 ff.

<sup>3</sup> In Rivadeneyra's *Biblioteca de Autores Españoles*.

*loas, y diez y seis entremeses* (Madrid, 1664). Before that it had been printed in Part iv of the great collection of *Comedias de Lope de Vega*, which appeared between 1604 and 1647. The date of this Part is 1614; but the piece was written considerably earlier, for we find the title of it in the list of his works inserted by Lope de Vega himself in the preface to the first edition of *El Peregrino en su Patria* (Sevilla and Madrid, 1604). It appears again in the enlarged list of the second edition of *El Peregrino* (Madrid, 1618).

Beyond this indication of the *Prólogo* of *El Peregrino* we have no information as to the date when *El Tirano Castigado* was composed. It was probably, however, one of the earliest of the *autos*. As is well known, Lope began about the middle of his life to turn from worldly to sacred things; and none among his works were in his later years so dear to him as his *autos*.<sup>1</sup> According to Montalvan, he wrote about four hundred of these in all. The titles of between forty and fifty have been preserved, while we have between thirty and forty of the works themselves. In the first edition of *El Peregrino* Lope printed four of his *autos* in full; and, as has already been said, the title of *El Tirano Castigado* also appears in the list of his works there given. Nothing, however, would indicate that he had at that time written many other pieces of this class.

It seems to be the opinion of Señor Menéndez y Pelayo that *El Tirano Castigado*, as printed by Robles, gives us only imperfectly the original text.<sup>2</sup> He says: Es un poco menos malo que el anterior, i.e. *Auto del Nacimiento de Nuestro Salvador Jesucristo*, y el texto parece menos estragado, pero aun así presenta indicios de refundición inepta, especialmente en la parte cómica, que es brutal y groserísima. Hay trozos, no obstante, que seguramente han quedado como los escribió Lope; v. gr., aquel delicioso principio de un romance:

Con la escasa luz que ofrece  
El sol, que en el mar se esconde. . . .

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<sup>1</sup> Cf. his statement on his death-bed to Montalvan that he regretted not having given his whole life to writing *autos* and other religious poetry, cited by Ticknor (*Span. Lit.*, 2d ed., II, 252, n. 43) from Ortiz de Villena's preface to the *Autos*, in Tom. xviii of the *Obras Sueltas* of Lope.

<sup>2</sup> *Obras de Lope de Vega*, II, p. lxxx.

There is perhaps something subjective in the ground given for this judgment; and it would assuredly be very difficult to separate the authentic portions of the piece from the unauthentic. Still it cannot be denied that as a whole it shows but rare traces of the peculiar imaginative lift that is the best characteristic of Lope's verse. None the less, it gives us an interesting light upon the method followed by the poet, and upon the sources from which he drew his inspiration.

The truth is, Lope de Vega was a kind of imaginative and at times inspired dramatic journalist. His function was to serve up to his contemporaries themes that already interested them profoundly, dressed out in a finer and more splendid way than they were accustomed to. It is only thus that his extraordinary productivity can be explained or understood. When the final treatise on his genius comes to be written, it will show him steadily occupied in the main with reflecting and poetically interpreting the common and everyday intellectual and spiritual interests of Spain in the end of the sixteenth and beginning of the seventeenth century. Few great writers have contributed to the world so little that is original in substance. With him the treatment is everything; the matter is taken for granted as at every one's command.

This is strikingly the case with *El Tirano Castigado*. In substance the piece is simply a glorification of the Virgin, evoked by the general excitement in Spain in Lope's time on the subject of the Immaculate Conception. It was intended to realize for the popular imagination its partisan theory of the place and function of the Virgin in the divine economy. During the last quarter of the sixteenth century the doctrine of the Immaculate Conception was as much the subject of discussion among all classes of Spaniards as the doctrine of predestination ever was among Calvinists and Puritans. Appearing in a definite form first in the twelfth century, when the canons of Lyons introduced the festival of the Conception of Immaculate Mary (Dec. 8, 1139), the doctrine had been denounced by St. Bernard, and later by St. Thomas Aquinas and others of the great scholastics. In the fourteenth century, however, through the influence of Duns Scotus, it became part of the theology of the Franciscans. This in itself was enough to ensure the hostility of the Dominicans, whose theology was in the main that of St. Thomas.



Scotists and Thomists made this question the critical one between them; and during the fourteenth and fifteenth centuries the church was much agitated by the angry discussion of it. The general tendency was, however, in favor of the new doctrine. In 1416, Pope Sixtus IV. instituted the feast of the Conception, and had an Office of the Conception drawn up under his supervision. This latter was suppressed by Pius V.; but at the same time it was authoritatively declared that either view of the matter was permissible, provided there were no contentious discussions. The Council of Basle, which spent much time on the controversy, pronounced strongly in favor of the new belief; but the decrees of this Council were not accepted as authoritative. The Council of Trent took much the same ground, however, though not definitely declaring the doctrine to be indispensable. It was still possible for Paul V. in 1617 to take a neutral position; and for Gregory XV. in 1622, when pressed for a declaration by the ambassadors of Philip IV. of Spain, to reply that the mystery of the manner of conception of the Virgin had not yet been revealed to the church (*nondum aeterna sapientia Ecclesiae suae mysterii penetralia patefecit*).<sup>1</sup> In fact, as is well known, it was not until December 8, 1854, that the dogma became an article of the Catholic faith.

The peculiar interest of the Spaniards in the controversy above outlined hardly began before 1575. In that year the Spanish Jesuit Maldonatus, then teaching in Paris, attacked the Sorbonne for exacting an oath in favor of the Immaculate Conception. This led to violent discussions and a fruitless appeal to the Pope. The echoes of this naturally reached Spain, and the old enmity between the Franciscans and Dominicans broke out afresh. As the sixteenth century drew to a close the bitterness of the discussion did not diminish; and at its very end matters were still further complicated by the Jesuits. These, angry at the Dominicans for the attacks the latter were making on them, and especially for the reference of the charges by Clement VIII. to the *Congregatio de Auxiliis Gratiae* (1597), took sides with the Franciscans and endeavored by all means to discredit the Dominicans with the vulgar, as enemies of

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<sup>1</sup> Cf. Wadding, *Annales Minorum*, t. xxv, p. 459 seq.

the Virgin. The resulting condition of things in Spain is well described by Serry:<sup>1</sup> *Plebem confictis revelationibus ac miraculis, institutis festivitatibus et sodalitiis, vulgatis tabellis, numismatibus, libris, concionibus eo usque commoverunt fervidi susurrone, ut Praedicatores [i. e., Dominicani] in Claustrorum penetralibus delitescere coacti sint ne palam lapidibus appeterentur. Eoque perducta res est, ut sacra Doctoris Angelici imago, per ludibrium vili jumento superposita, per vicos, per fora, per compita circumducta fuerit, dementi lymphatoque insequente populo ac per subsannationem clamitante: sin pecado original, sin pecado original.* This dangerous state of public feeling led Philip III., in 1617, to send an embassy to Pope Paul V. imploring an authoritative decision on the question; and this was followed a few years later by the embassy of Philip IV. to Pope Gregory XV. already mentioned above.<sup>2</sup>

One result of this agitation was that the popular idea of the Virgin became much more intellectual, and even theological, in its character. During the Middle Ages the Blessed Mary had been everywhere in Europe thought of by the laity as localized in particular shrines and as working miracles there. This appears clearly in the numerous miraculous stories about her, like those in the Latin compilation of Hugues Farsit (twelfth century), the French *Miracles de Nostre Dame* of Gautier de Coinci (thirteenth century) and of Jean le Marchant of Chartres (thirteenth century), and the *Cantigas de Santa María* written in the dialect of Galicia by King Alfonso the Learned (Alfonso X).<sup>3</sup> In marked contrast with the Virgin of these *miracles* is the Virgin of Spanish art and poetry of the late sixteenth and of the seventeenth century. She is still a favorite subject; but she is now the Virgin in her universal, rather than local, relations, tending

<sup>1</sup> *Hist. de Congreg. de Auxiliis*, lib. IV, c. 27, p. 766, cited by Gieseler, *Church History*, Engl. trans. V, 101 (ch. 60, n. 19).

<sup>2</sup> See the work entitled: *Legatio Phil. III et IV ad Paulum V et Gregorium XV de definienda Controversia Immaculatae Conceptionis b. Virg. Mariae, descripta per P. Fr. Luc. Waddingum*, Lovan. 1624, fol.

<sup>3</sup> Cf. A. Mussafia, *Studien zu den mittelalterlichen Marienlegenden*, I-III, Vienna, 1887-89; *Miracles de Nostre Dame*, publ. par G. Paris et U. Robert, Paris, 1876-1883; *Las Cantigas de Santa María de Don Alfonso el Sabio, las publica la Real Academia Española*, 2 vols., Madrid, 1889.

toward a certain place in theological economy, surrounded by emblems or symbols of her true character derived from the books of the Old and New Testaments. It is true that this symbolism in regard to her did not originate at this time. On the contrary, it began to appear at a very early period in the Fathers, both Greek and Latin,<sup>1</sup> and to some extent among the less cultivated. It is undoubtedly also to be found in religious and semi-religious literature throughout the Middle Ages. It seems to be a fact, however, that not till the end of the sixteenth century could an appeal be made in secular Spanish art to this larger and less material manner of conceiving the Virgin.

All this is clearly to be seen in a passage in *El Tirano Castigado*, — in a sense, the most significant in the piece, and the particular occasion for the present note. This play has described in wayward and often grotesque fashion the subjection of the Human Race (personified as *El Género Humano*) by Luzbel, the fallen angel. Then have followed the scenes preliminary to the birth of the Saviour; and, finally, through this event the Human Race is freed from its chains, and breaks forth in the following apostrophe to the Virgin:

#### GÉNERO HUMANO.

Madre de los pecadores	Del pecado nunca pudo
Aunque de Dios también Madre,	Tocar la corteza frágil:
Reina del cielo y Señora	Paraíso sin la fruta
Del hombre humilde, hasta el Ángel:	Antojo á la primer madre:
Oliva amena y fecunda,	Fuente que en valle salubre
Azucena de los valles,	Vierte sabrosos cristales:
Que sin pálido de culpa	Ciudad que fundada en monte,
Intacta te conservaste:	Pudo á la vista ocultarse
Alto y empinado cedro,	Del tirano que intentó
Que la segur arrogante	Dar á nuestra vida mate:

<sup>1</sup> See the learned work of C. Passaglia, S. J., *De Immaculato deiparae semper Virginis Conceptu*, I-III, Naples, 1855 (especially Pars I: *Virginis idea*; *Virginis apposita*; *Virginis typi*); also Liell, *Die Darstellungen der allerseligsten Jungfrau und Gottesgebärerin Maria auf den Kunstdenkmälern der Katakomben*, Freiburg im Breisgau, 1887; von Lehner, *Die Marienverehrung in den ersten Jahrhunderten*, Stuttgart, 1886.



Torre fuerte de David,  
Cuya altura inexpugnable  
Las escalas de la culpa  
Es imposible que alcancen :  
Puerta del empíreo cielo :  
Luna que no vió menguante,  
Cuya lumbre vistió al sol,  
Aunque el sol la vistió antes :  
Lucero claro del día,  
Que las tinieblas tenaces  
De la noche del pecado  
No pudieron eclipsarle :  
Espejo en que el Padre Eterno  
Mira sa divina imagen,  
Y de cuya luna el Hijo  
Se vistió tomando carne :  
Aurora de quien el sol  
Cubierto de perlas nace  
Arrebolado, y hermoso  
Con mezcla de leche y sangre :  
Arca que sobre las aguas

No tuvo ningún contraste  
Y en que aporta á salvamento  
Todo el humano linaje :  
Trono de marfil hermoso,  
Sol que en el Oriente nace,  
Sirve á esos pies de chapén,  
Como el más subido Arcángel :  
Ventana del cielo empíreo,  
Templo en que aquel inscrutable  
Salomón, Padre de Ciencias,  
Echó el resto de su Arte :  
Reina, Oliva, Fuente, Cedro,  
Azucena, Ciudad, Nave,  
Torre, Paraíso, Espejo,  
Trono, Ventana, Sol, Madre :  
Vos sois aquella Niña  
Con que el Señor del cielo y tierra  
mira,  
Pues estando en sus ojos,  
No tengo que temer ciegos enojos.

Evidently, we have here an accumulation of symbols, or emblems, derived from the Old and New Testaments, which had been associated with the Virgin by the traditional allegorical exegesis of the Middle Ages, and which had now become so generally understood through popular controversy that Lope could venture to use them with freedom in a piece intended for the vulgar. I shall not undertake to give the origin of each of these symbols, because, curiously enough, I am able to explain most of them better by means of an interesting bit of probably contemporary Spanish art. This is a beautiful altar-frontal, now in the possession of James A. Garland, Esq., of New York. Its size is 8 ft. 11 in. by 3 ft. 3 in. It is wrought with the needle upon old Spanish red velvet ; and its present state of preservation is excellent. Its elucidation I owe to the kindness and learning of Señor Juan Riaño, formerly professor of art in the University of Madrid, and now a member of the Council of State of Spain. I cannot forbear to add that Señor Riaño is the son-in-law of Don Pascual de Gayangos, whose generous assistance of American



scholars all readers of Ticknor's Memoirs know about. A photograph of the frontal and the elucidation in full are adjoined to this note.

It will be remarked that all the symbols, or emblems, of the passage of Lope reappear in the frontal with the exception of the following: *paraíso, aurora, reina, trono, ventana, templo*. Of these, the first is the *paradisus* of Genesis, ii, 15, but brought into conjunction with *Apoc.* iii, 7: Vincenti dabo edere de ligno vitae, quod est in Paradiso Dei mei. The second is derived from *Cant.* vi, 9, [10]: Quae est ista, quae progreditur quasi aurora consurgens, etc.? The third comes from Psalm xlv, 10 [xlv, 9]: Adstitit regina a dextris tuis in vestitu deaurato, etc. The *trono de marfil* is the *thronum de ebore grandem* of *III. Reg.*, x, 19 [*I. Kings*, x, 20], but connected with the *thronus igniformis* of *Dan.* vii, 9 (referred to the Virgin by Ephraemus, *Prec.* iv, 528, *Opera* t. iii), and with the *thronus* of *Apoc.* iii, 21, etc., which were early made symbolical not only of the Virgin, but also of the angels, the prophets, and the saints (cf. also *Isaiah*, vi, 1). The *ventana* comes from *Isaiah*, xxiv, 18: Fenestrae apertae sunt e caelo; and from *Cant.* ii, 9: En ipse stat post parietem nostrum, respiciens per fenestras, prospiciens per cancellos. St. Ambrose in his *Comm. in Cantica Canticorum*, (*Opera*, t. ii, col. 1883, — Migne, t. xv) does indeed say: Deinde prospicit per fenestras: quae sint fenestrae, audi Prophetam dicentem: Fenestrae apertae sunt e caelo (*Esai.* xxiv, 18). Prophetas itaque significat, per quos Dominus genus respexit humanum, priusquam in terras ipse descenderet. But in Pseudo-Augustinus, *Sermones de Tempore*, cxxiii, *In Natali Domini*, vii<sup>2</sup> (Migne, *Patr. Lat.* xxxix, col. 1991) we find: Facta est Maria fenestra caeli, quia per ipsam Deus fudit saeculis lumen. With the above passages may be compared *IV. Reg.*, xiii, 17 [*II. Kings*, xiii, 17]: Et ait: Aperi fenestram orientalem; and *Prov.* vii, 6: De fenestra enim domus meae prospexi. The *templo* is, of course, Solomon's Temple *IV. Reg.*, vi [*II. Kings*, vi].

A. R. MARSH.

INTERPRETATION OF A SPANISH ALTAR-FRONTAL WITH EMBLEMS  
OF THE VIRGIN.

The photograph sent to me represents an altar-frontal embroidered with emblems taken from the Old Testament, having reference to the life of the Blessed Virgin.

The figure of God the Father, attired in a jewelled robe, appears in the centre of the upper part. Underneath are the following letters: T · P E · A M · E · M N · E I · T = Tota Pulchra Es Amica Mea Et Macula Non Est In Te. *Cant.* iv, 7.

On the left<sup>1</sup> of the Father appears the Sun; and underneath, the letters: E · V · S = Electa Vt Sol. *Cant.* vi, 9 [10].

On the right of the Father is the Moon, with the letters: P · V · L = Pulchra Vt Luna. *Cant.* vi, 9 [10].

In the corners of the upper part are two Seraphim, and below them the letters: D · V = Duabus Velabant. *Isaiah*, vi, 2.

On the left-hand border of the frontal is pictured the Ark, supported by Cherubim; under it: T · E · A = Tu Et Arca. *Psalms* cxxxi, 8 [cxxxii, 8]; *II. Chron.*, vi, 41.

On the right-hand border is a Ship, with a Cross of St. George on its flag; and under it: D · L · P = De Longe Portans. *Prov.*, xxxi, 14.

In the centre of the frontal stands the Blessed Virgin, holding a lily (emblem of purity) and the Man-Child in her arms. She is surrounded by an aureole [*vesica piscis*]. Above is the Holy Ghost, in form of a dove. The Blessed Virgin appears as described in *Apocalypse*, xii, 1: Mulier amicta sole, et luna sub pedibus ejus, et in capite ejus corona stellarum duodecim.

Beneath the Virgin is a Looking-Glass. The letters below are effaced, but undoubtedly were originally: S · I = Speculum Iustitiæ. *Litany of the Virgin* [cf. *Lib. Sap.* vii, 26: Candor est enim lucis eterne, et speculum sine macula Dei majestatis, et imago bonitatis ejus].

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<sup>1</sup> With reference to the reader. The biblical citations are from the Vulgate. [When the King James version differs, the corresponding reference is added in brackets.]

Above the Virgin, to the left, is a Door, surrounded by an aureole, with the letters beneath:  $P \cdot C = \text{Porta Caeli}$ . *Gen.*, xxviii, 17.

Opposite, to the right of the Virgin, is a Ladder, also surrounded by an aureole. This is Jacob's Ladder, one of the emblems of the Virgin. Below are the letters:  $S \cdot C = \text{Scala Caeli}$ . *Gen.*, xxviii, 18.

On the steps of the ladder are the following words: HAC FVIT T[IBI?] | PERSEVERANTIA | CARITAS | PVRITAS | HVMILITAS. As these words are written in full, and are not to be found in the Old Testament thus connected with each other, I am led to think that they are the badge of some confraternity belonging to the Order of St. Francis.

Directly to the left of the Virgin, and below the one already described, is a second door, with the letters:  $P \cdot C = \text{Porta Clausa}$ . *Ezekiel*, xlv, 2. Such is undoubtedly the meaning, despite the fact that the text, as it stands in the Vulgate, contains the word HAEC: *Porta haec clausa erit*, etc.

Below this door is a Fountain, and the letters:  $F \cdot S = \text{Fons Sapientiae}$ . *Ecclesiasticus*, i, 5.

To the right of the Virgin, below Jacob's Ladder, is a Tabernacle, with the letters beneath:  $T \cdot D = \text{Tabernaculum Deo}$ . *Psalms* cxxxi, 5 [cxxxii, 5]; *Apoc.* xxi, 3.

Under this is a Well, and the letters:  $P \cdot A = \text{Puteus Aquarum}$ . *Cant.* iv, 15.

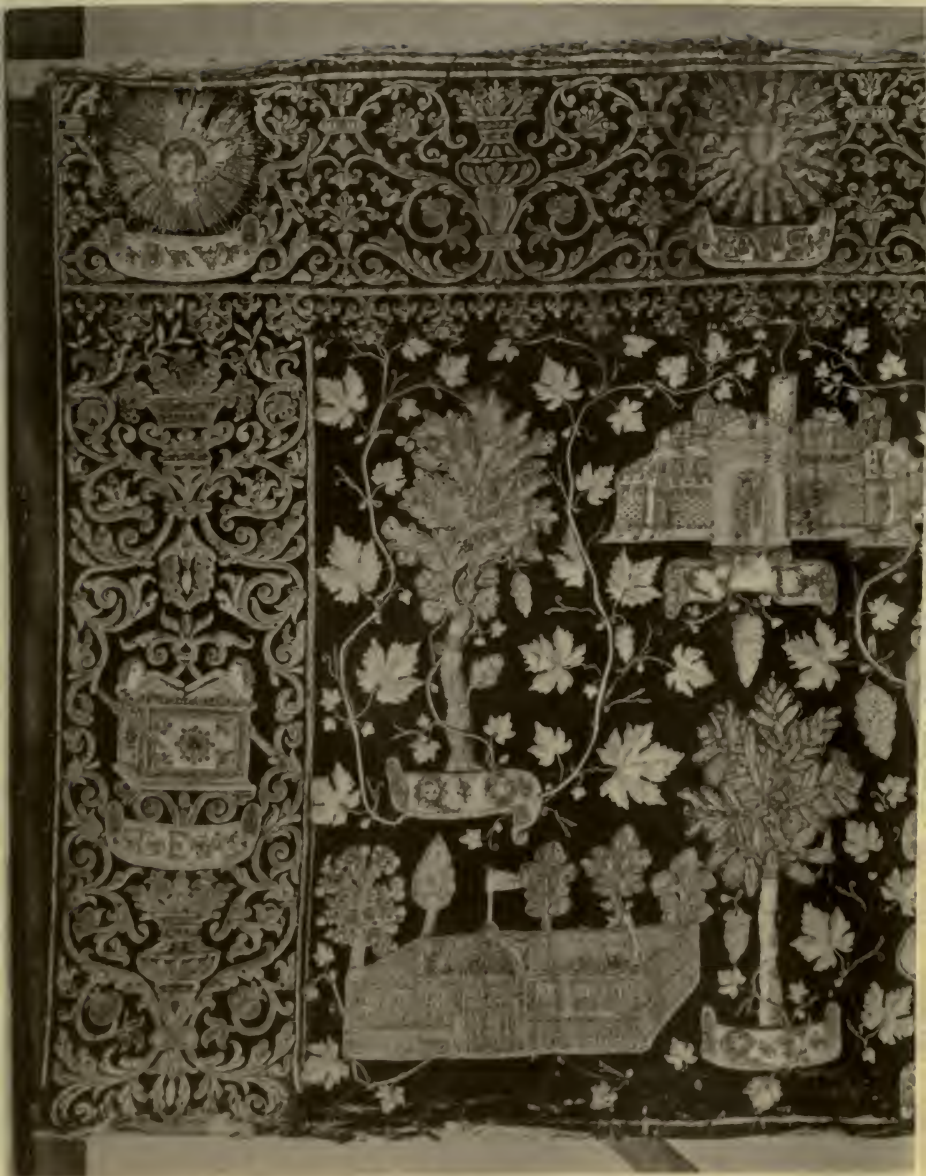
To the left of the Porta Caeli is represented Jerusalem, with the letters:  $C \cdot D = \text{Civitate Dei}$ . *Psalms* xlvii, 2 [xlvi, 2]; *Apoc.* xxi, 10.

Corresponding to this, on the right, stands a Tower. Beneath it are the letters:  $T \cdot D = \text{Turris Davidica}$ . *Cant.* iv, 4; *Litany of the Virgin*.

In the lower right-hand corner of the frontal is the Dragon described in *Apocalypse*, xii, 3, 15, 16. Under it are the letters:  $I \cdot C \cdot C \cdot T = \text{Ipsa Conteret Caput Tuum}$ . *Genesis*, iii, 15. The text of the Vulgate reads IPSE; but in the Office of the Virgin (Dec. 8) the word is changed to IPSA.

In the lower left-hand corner of the frontal is a quadrangular enclosure containing trees and flowers, which is probably intended to represent the *Hortum* described in *Ecclesiasticus*, xxiv, 42 [31] [or the *Hortus conclusus* of *Cant.* iv, 12].















The spaces between the emblems already described are filled with trees and flowers. Beginning on the left, these are:—

An Olive, with the letters: Q · O = Quasi Oliva. *Ecclesiasticus*, xxiv, 19 [14].

Next, a Cedar, with the letters: Q · C = Quasi Cedrus. *Ecclesiasticus*, xxiv, 17 [13].

Third comes the Rose of Jericho, with the letters: Q · P · R = Quasi Plantatio Rosae. *Ecclesiasticus*, xxiv, 18 [14].

Below the Rose is the Lily of the Valley: L · C = Lilium Convallium. *Cant.* ii, 1.

Opposite the Lily is the Flower of the Field: F · C = Flos Campi. *Cant.* ii, 1.

Above the Flower of the Field is the Plantain, or Plane Tree: Q · P = Quasi Platanus. *Ecclesiasticus*, xxiv, 19 [14].

The Cypress follows: Q · C = Quasi Cypressus. *Ecclesiasticus*, xxiv, 17 [13].

And, last, comes the Palm: Q · P · E · S = Quasi Palma Exaltata Sum. *Ecclesiasticus*, xxiv, 18 [14].

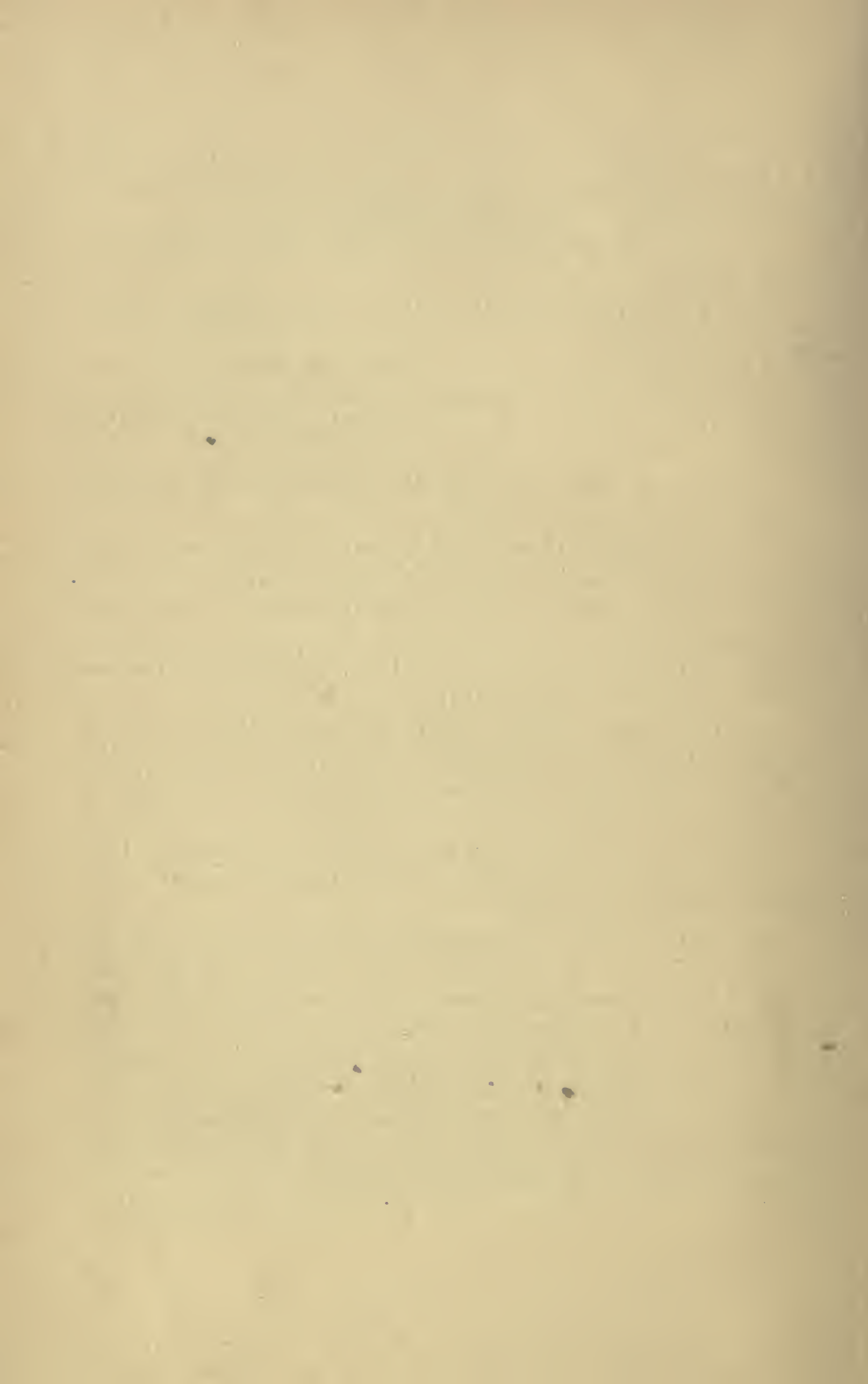
Intertwined amid all these emblems is a Vine, bearing leaves and grapes. This also is emblematic of the Virgin: Vinea mea coram me est. *Cant.* viii, 12. Ego quasi vitis fructificavi. *Ecclesiasticus*, xxiv, 23 [17].

To the right of the Virgin's head is suspended from one of the branches a Star, with the letters: S · M = Stella Matutina. *Apoc.*, ii, 28. *Litany of the Virgin.*

The period of this fine embroidery may be gathered from the architecture of the two doorways. Both terminate in a pediment. In the Porta Clausa the pediment is broken in the upper part; and this was one of the first steps taken by the architects of the 16th and early 17th century towards the later Barocco. These architectural details coincide with the agitation in Spain in favor of the doctrine of the Immaculate Conception of the Virgin, which culminated in the embassy of Philip III. to Pope Paul V. (1617), and in that of Philip IV. to Pope Gregory XV. (1622).

JUAN RIAÑO.





## THE SOURCE AND HISTORY OF THE SEVENTH NOVEL OF THE SEVENTH DAY IN THE DECAMERON.

ALMOST all critics and editors have heretofore agreed<sup>1</sup> that Boccaccio drew the seventh novel of the seventh day from the Old French fabliau *De la Bourgeoise d'Orliens*,<sup>2</sup> and Landau not only asserts this without hesitation but adds: "Boccaccio weicht hier darin von seinem Vorbild ab, dass er den Eifersüchtigen verlockt werden lässt, sich als Frau zu verkleiden, während er im Fabliau den Liebhaber spielt. Er wird hier von der ganzen Dienerschaft, bei Boccaccio aber von einem Diener, der zugleich der Liebhaber ist und vorgibt, er habe die Treue der Frau prüfen wollen, geschlagen." (*Quellen des Dekameron*, 2d ed., pp. 131, 132). It is

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<sup>1</sup> See, for example, F. W. V. Schmidt, *Beiträge zur Gesch. der romantischen Poesie*, 1818, pp. 72 ff.: "Nov. 7 ist im wesentlichen entlehnt aus dem alt-französischen Fabliau: *De la Bourgeoise d'Orliens*"; Du Méril, *Hist. de la Poesie Scandinave*, 1839, p. 354: "La septième est imitée du fabliau de la Bourgeoise d'Orliens"; Bartoli, *I Precursori del Boccaccio*, 1876, p. 25, note 2, who sums up the sources "secondo gli scrittori più recenti," offers this as the original, but is evidently doubtful (see p. 39 and note 1, where he demurs); cf. also Gaston Paris, *La Littérature française au Moyen Age*, 2d. ed., 1890, § 77, p. 116. On the strife as to the extent of Boccaccio's indebtedness to the *trouvères*, complicated as it has been by national jealousy, see Le Grand d'Aussy, 3d ed., I, 46, III, 152; Le Clerc, *Hist. Litt.*, XXIII, 81 ff.; Tiraboschi, *Storia della Lett. Ital.*, 1823, t. V, pt. ii, lib. iii, c. 44, and note, pp. 842-3; D. M. Manni, who has labored in vain in his *Istoria del Decamerone*, Florence, 1742, to prove that the novels had an historical foundation; Ginguéné, *Hist. Litt. d'Italie*, 2d. ed., 1824, III, 76 ff.; Bartoli, *I Precursori del B.*, pp. 7, 22, 23, 32, 39; L. Cappelletti, *Studi sul Decamerone*, Parma, 1880, pp. x ff.; Landau, *Quellen des Dek.*, pp. 119-22; Dunlop, *Hist. of Prose Fiction*, ed. Wilson, 1888, II, 51-53; Gustav Meyer, *Essays u. Studien zur Sprachgesch. u. Volkskunde*, 1885, p. 212; cf. Millot, *Hist. litt. des Troubadours*, 1774, III, 308.

<sup>2</sup> Barbazan-Méon, III, 161 ff.; Montaiglon et Raynaud, *Recueil Général*, I, 117 ff., IV, 133 ff.; Le Grand d'Aussy, *Fabliaux*, 3d ed., 1829, IV, 294. The forms *fabliau*, *fabliaux* are used throughout this paper as being too well established by literary convention (among English writers at least) to be ousted by the more correct *fableau* (*fabel*), *fableaus*.

the object of the present paper to suggest a more probable origin for this story, and to trace its later history.

For purposes of comparison it is necessary to give a *résumé* both (I.) of the novel and (II.) of the *fabliau*.

I. *The novel*. — Lodovico, the only son of a wealthy nobleman of Florence, is told by certain knights just returned from the Holy Land that the most beautiful woman in the world is Beatrice, wife of Egano de' Galluzzi of Bologna. He determines to see her and, obtaining from his father a very reluctant leave to depart, on the plea of going to the Holy Land, he sets out for Bologna, and there assumes the name Anichino. Seeing the woman, he thinks her beauty even greater than what was told him; and, selling all his equipage, gets himself engaged as servant at Egano's house, where shortly he is found indispensable. One day when the husband is away, Anichino makes known who he is, and tells Beatrice of his great love for her. She is soon won, and promises him a rendezvous in her chamber at midnight. He is there at the appointed time and finds her awake. Immediately she seizes his hand firmly, and, arousing her husband, asks him which of his servants he thinks most faithful. "Anichino," he replies. Anichino, meanwhile, is much distressed, fearing treachery, yet unable to escape. "So I thought," says Beatrice, "until, when you were away, he urged me so earnestly to accept his love, that I seemed to consent and promised to meet him to-night under the pine-tree in the garden." She then advises her husband to put on her clothes, and, going in her stead, be convinced of her loyalty. When he is gone, the door is locked and the lovers have *beau jeu* together. Then Beatrice counsels Anichino to take a cudgel and go out to meet her husband in the garden. There he bitterly reproaches the pretended woman for her disloyalty, and, all the while clubbing her, declares that Egano shall hear of it in the morning. The poor husband finally escapes, consoling himself with the belief that he has the most virtuous wife and the most loyal servant in the world. Henceforth Anichino is highly honored, and he and Beatrice are able to satisfy their desires without suspicion.

II. *The fabliau*. — Four clerks have come to study at the schools of Orléans; one of them, being in love with a *marchande* of the town, succeeds not only in getting admitted into her house, but also in

winning her affections. His repeated visits, however, arouse the suspicions of the husband, who sets a little niece to act as spy. She overhears them arrange for a rendezvous some time when the husband shall be away and it will be easy for the lover to enter at the orchard gate, where the wife is to await him. The husband, being warned, feigns departure ; but, under cover of darkness, returns and posts himself at the gate. The wife comes, embraces him, and leads him by the hand to her chamber. On the way she becomes suspicious and soon recognizes him ; but, with admirable presence of mind, tells him he must wait till all have retired. Then he is locked up to await her return. The lover is now better received, and, after some caresses, the wife goes down to the people of the house, tells them there is a man below who has often importuned her, but whom she has never been able to get rid of. They are to chastise him severely and on their return are to be regaled with wine. The whole household hasten to the room, the jealous husband is seized, beaten unmercifully, and thrown out on a dunghill. While the servants enjoy themselves, the wife sups with her *ami*. Next day the husband has to be carried home. His wife, full of solicitude, is told that he has been attacked by robbers and left for dead. He soon recovers and congratulates himself that his experience has at least served to convince him of the virtue of his wife, for whom he retains great love and esteem ever after.

There is, indeed, resemblance enough between Boccaccio's story and the fabliau to show relation of some kind, but not enough, I think, to justify the conclusion that either is drawn from the other. In the main features they are alike. In both we have a young man from a distance winning the affections of the wife, who promises a rendezvous in the night-time. This is revealed to the husband, and he, interfering in disguise, is soundly beaten, and duped into the belief that his wife is virtuous.

These general characteristics, common to both, certainly link them to the same original, but the differences are great enough to point to separate developments. The fabliau differs from Boccaccio's story in the following important points : (1) there is no dressing up in the woman's clothes ; (2) there is no suggestion of the bedroom scene ; (3) the lover does not appear prominently, having nothing to do



with the arrangement of the plot or its execution ; (4) the beating is administered by all the people of the house, the lover has no chance to show how faithful he is, and the wife's virtue alone is established; (5) the husband is badly wounded, and when carried home in the morning, palms off an excuse on his wife, who is supposed to know nothing of the affair. (In Boccaccio he escapes with but little injury to tell her how grateful he is for such a wife and such a friend). (6) It may be noted further that the fact of the husband's being shut up in a room to await his wife's convenience is found only in the stories belonging to the *fabliau* branch.

I should now like to call attention to another version of the story, which has never before been mentioned in this connection.<sup>1</sup> It is found in the Old French *Romans de Bauduin de Sebourg*,<sup>2</sup> published for the first time in 1841, and certainly bears a much closer relation to Boccaccio's tale than does the *fabliau*. There can be little doubt that the romance was written in the first half of the fourteenth century,<sup>3</sup> though Dinaux thinks it may be earlier.

Bauduin is a handsome, irresistible youth, of whom the ladies are all enamoured and who is ever ready to return their love. He has accompanied his adopted father, the Châtelain of Sebourg, to Valenciennes, where a tournament has been proclaimed. There he is seen by Blanche, sister of the Count of Flanders, and, not being able to resist his ardent glances, she sends him a gift as a sign of her love. Inspired by this, the youth vanquishes all in the tournament ; but the Count, to whom Blanche's attachment has been made known, tries to dispel the glamour of his achievement and sets upon him on the way home. This failing, he resolves to test the

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<sup>1</sup> I am indebted for this comparison to Professor Kittredge, to whom are also due my hearty thanks for many other valuable suggestions and acts of kindness in the preparation of this paper.

<sup>2</sup> *Li Romans de Bauduin de Sebourg, IIIe Roy de Jhérusalem*, Valenciennes, 1841.

<sup>3</sup> Paulin Paris, *Hist. Litt.*, XXV, 592-3 ; Arthur Dinaux, *Trouvères, Jongleurs et Ménestrels du Nord de la France et du Midi de la Belgique*, Brussels, 1863, IV, 83 ; H. Pigeonneau, *Le Cycle de la Croisade*, Saint-Cloud, 1877, p. 213, note ; Ch. Potvin, *Nos Premiers Siècles Littéraires, Choix des Conférences données à l'Hôtel de Ville de Bruxelles dans les années 1865-1868*, Brussels, 1870, t. II, conf. 19, p. 4.

young man's fidelity. So he dresses in Blanche's clothes and sends his squire to Bauduin to tell him that Blanche begs him to come to her vaulted chamber and accept her love. Under pain of death, the squire is not to reveal the secret ; but who could help it ?

“ Car qui a Bauduin eust sa mort jugie,  
Et il veist l'enfant seulement une fie,  
Pour tout l'or de che mont il ne le grevast mie.” (iii, 994.)

Bauduin soon knows all and, deeply grateful to his informant, he sets out for the meeting. Entering the chamber, he greets the pretended Blanche in a very dignified way and declares himself at her service. She receives him tenderly and offers herself to him ; but he pretends to be very indignant and swears he would not do such a thing for all the gold in the world ; rather would he have his head cut off than so shamefully dishonor his noble master. Further solicitations are of no avail, and Bauduin hastens away in anger to tell the Count, who now throws off his woman's attire and meets him in the hall. Bauduin tells him all that has happened, and advises the speedy marriage of his sister. The grateful Count at once dubs him knight, gives him a large revenue, and otherwise honors him. He is kept at court and Blanche given into his charge. It is needless to say this is to Bauduin's mind :

“ Mais se biens li en vient, grans merveillez sera ! ” (iii, 1211.)

If we compare this story with that by Boccaccio, we find in both (1) a man made suspicious of the relations between his wife (or sister) and a young man, (2) making an attempt to entrap the latter by assuming the disguise of the woman at an arranged meeting, (3) before which the state of affairs is secretly told the lover, (4) who then is found unexpectedly virtuous and loyal to his master and (5) administers a severe rebuke to the disguised man, vowing that the affair shall not be kept secret, (6) with the result that entire confidence is restored and the lover allowed free intercourse without suspicion. The differences are not essential : (1) in one case, we have a husband and wife, in the other a brother and sister ; (2) in one the woman arranges the test, in the other the man ; (3) in one case a clubbing accompanies the censure, but an indignant rebuke suffices in the other. It should be noted, however, that Boccaccio

and Bauduin agree in the points in which Landau thought Boccaccio varied from his original: viz., (1) that the disguise of a woman is assumed and (2) that the rebuke is administered by the lover himself.

It is clear that the *Bauduin* episode is much more like Boccaccio's story than is the fabliau *De la Borgoise d'Orliens*, heretofore given as its original. Has the *trouvère* borrowed from Boccaccio? This is hardly possible, for all the evidence goes to show that his romance was written earlier than the publication of the complete *Decameron* (1353), and perhaps earlier than the composition of the separate novels (1344-50). Besides, the *trouvère* seems to have drawn his materials from popular or oral sources, his work showing no signs of the bookman.<sup>1</sup> Did Boccaccio draw from *Bauduin*? This is equally improbable, not only because of great external difficulties, but also because there are elements in his novel in common with the *Borgoise* which are not found in the romance (the mode of winning the woman's love, the beating, etc.). Further, one should note that in many respects all three — the novel, the fabliau, and the romance — differ. For example, in the novel, the wife is trying to fool the husband; in the fabliau, the husband to surprise the wife; in the romance, the brother to entrap the lover. Thus the plot is against husband, wife, and lover respectively.

The conclusion seems to be inevitable. The seventh novel of the seventh day is founded neither on the *Borgoise* nor on *Bauduin de Sebourc*, but on a floating story of which both the *Borgoise* and the episode in *Bauduin* are variants independent of each other and of Boccaccio. This conclusion agrees very well with what we know of the composition of the *Decameron*, in writing which Boccaccio appears to have relied more upon oral tradition than upon written documents.<sup>2</sup>

<sup>1</sup> "L'auteur du *B. de S.* est tout simplement un ribaud, un jongleur vagabond qui écrit, comme il l'avoue sans détours, sur quelque table de cabaret." Pigeonneau, *Le Cycle de la Croisade*, p. 223. Cf. Paulin Paris, *Hist. Litt.*, XXV, 538.

<sup>2</sup> See Gaspary, *Gesch. der ital. Literatur*, II, 47; Gustav Meyer, *Essays u. Studien*, pp. 211-12; cf. Ginguené, *Hist. litt. de l'Italie*, III, 81-84; *Hist. litt. de la France*, XVI, 230 ff. It is interesting to observe further that a very similar story is found in the *Tristram* romances. In the English version, written about 1300, it is told as follows: — Sir Tristram is in love with Ysonde, King Mark's



The question of the antecedents of this floating story is interesting and admits of at least a probable answer. In the Saxon historian Bruno we find what appears to be the earliest form of the tale in a scandalous anecdote about the emperor Henry IV. Starting with this as the original, let us follow the development of the story down to the time of the versions already discussed. It will be observed that the versions that follow are not arranged in a strict chronological order, but rather in the order suggested by the amount by which each varies from the original. In other words, each version has been taken as the representative of a stage in the development of the story, and has been classed accordingly. The inquiry will not only confirm the results already arrived at, but will make possible the association of a number of stories that have sometimes been thought too dissimilar to admit of relationship. Incidentally, it may throw light on an important general question in the history of mediæval fiction.

I. Bruno, *De Bello Saxonico*, capp. 6-7, describes an unsuccessful attempt made by Henry IV. to secure evidence warranting a divorce from his wife.<sup>1</sup> Wishing to entrap the empress, Henry gives orders to one of his knights to seek her love. The empress, surmising that her husband is at the bottom of the knight's solicitation, indignantly refuses at first, but finally appears to acquiesce. The emperor, anxious to be an eye-witness of the act, or even to find an excuse for killing his wife, accompanies the knight to her chamber; but, fearing that he may be locked out, goes in first. He is recognized, and the door is at once closed. Then the empress calls to her women, who

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wife. Their clandestine intercourse is revealed to Mark, who pretends to set out on a journey, but instead places himself in a tree, where he may watch the arranged meeting of the two lovers. They are made suspicious by seeing Mark's shadow, and, in a pretended altercation, declare their loyalty to the king, who rejoices in the supposed discovery of the innocence of his wife and nephew, honors the latter, and punishes his informant. In this way Tristram is able to carry on his intrigue without suspicion. (Sts. 188-198, ed. Kölbing, II, 57-60, cf. II, p. xxxi). Cf. D'Ancona, *Studi di Critica e Storia Letteraria*, 1880, p. 328.

<sup>1</sup> *Mon. Germ. Hist., Scriptores*, V, 331. This was Henry's first wife, Bertha, daughter of the marchioness Adelaide of Turin. They were married July 13, 1066, and she bore him a son in 1071: see v. Giesebrecht, *Gesch. der deutschen Kaiserzeit*, 5th ed., III, 132-3, 145 ff.



are provided with clubs, and the emperor is beaten until nearly dead, receiving at the same time the reproaches of his wife. He is then thrown out of the room. His injuries confine him to his bed for almost a month, but he conceals the real cause of his sickness.

Bruno's history ends with Dec. 26, 1081, and was probably finished in 1082. Henry is known to have attempted to divorce his wife in 1069.<sup>1</sup> The historical credibility of Bruno's anecdote is of course very questionable.<sup>2</sup> For our present purpose, however, it is enough to know that it is a bit of eleventh-century scandal written down by a contemporary. It is of course possible that this scandal is merely a piece of popular fiction, current long before and now localized and applied to Henry; but the probabilities hardly favor such a supposition and the details of Bruno's narrative seem to make against it.<sup>3</sup>

II. In the Pöhlde Annals (*Annales Palidenses*)<sup>4</sup> ad ann. 1092, cap. 37, a similar story is told about Henry and his wife. It is evidently not derived from Bruno, and may have come from oral tradition. The changes are significant. As now related, the events are less likely to have happened; the story is made less reasonable, and has advanced a step saga-ward. Moreover it is now related of Agnes, who was the wife of Henry III., not of Henry IV. It varies from Bruno in the following points: (1) it is because Henry hates chastity in general that he plots to deprive his wife of hers; (2) the meeting is to take place when the king shall be away; (3) the king himself enters the room disguised as the tempter; (4) the queen does not suspect him, nor is he recognized until he has been well-beaten; (5) not women, but strong men dressed up in women's clothes, administer the beating.

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<sup>1</sup> Stenzel, *Gesch. Deutschlands unter den Fränkischen Kaisern*, I, 253-4; Meyer von Knonau, *Jahrbb. des deutschen Reiches unter Heinr. IV. u. Heinr. V.*, I, 614 ff.

<sup>2</sup> See Stenzel, II, 63 ff.; von Giesebrecht, III, 1051-2, 1113; Meyer von Knonau, I, 526, n. 61, 613, n. 14; Gfrörer, *Pabst Gregorius VII.*, II, 102.

<sup>3</sup> The *Annalista Saxo*, whose work ends with 1139 and is preserved in a MS. of the 12th century, copies out Bruno's story (*Mon. Germ. Hist., Scriptores*, VI, 696, ad ann. 1068).

<sup>4</sup> *Mon. Germ. Hist., Scriptores*, XVI, 71. This chronicle ends with the year 1182.

III. From the *Annales Palidenses* has been drawn the version in the *Sächsische Weltchronik*,<sup>1</sup> a compilation which often uses these annals as a source. It is much shorter and the style much simpler. No reason is given for the emperor's desiring the test. It concludes thus: "De keiser rief, dat he't ware. Diu keiserinne irquam is sere unde segede: 'Herre, je hebbet uvele wider mic gedan.'" In version C, Agnes is named; in versions A and B, no name is given to the empress.

IV. We may next consider the German poem *Vrouwen Stætekeit*,<sup>2</sup> preserved in a fourteenth-century manuscript. Here the incident becomes a real story, loses its former personal references, and is

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<sup>1</sup> *Sächsische Weltchronik* (ed. Weiland, *Deutsche Chroniken*, II, *Mon. Germ. Hist.*), cap. 202, p. 184 (version C), cap. 240, p. 201 (versions A and B). The Grimms, *Deutsche Sagen*, no. 486, II, 186, translate the anecdote from the Heidelberg Univ. MS. of version A, Cod. Pal. 525 (no. 266 in Bartsch, *Die altdutschen Handschriften der Univ.-Bibl. in Heidelberg*, p. 147). — Massmann, *Kaiserchronik*, III, 1099, remarks that the story about Henry and his wife is found in Sebastian Münster "(woher sie Theod. Haupt in s. Ephedukränzen, Trier, 1821, S. 87, entnahm), in Simon Dach's *Zeitvertreiber*, 1712, p. 42, wo sie von Kaiser Heinrichs IV. 'ander Gemahlin Adelheid' erzählt wird," adding in a footnote to the last reference "Nach M. Schneider's *Titium Continuum*, S. 1627, und Michael Sachsen's *Kaiser-Chronica*, III, 184." Of Sebastian Münster's *Cosmographia*, ed. 1554, there is a copy in the Harvard College Library, but the other books have not been accessible. In the absence of an exact reference to Münster, it has not been possible to find the passage; the story is not given in the brief chapter devoted to Henry IV. at p. 298. Massmann also compares a story about the Bohemian countess Ludmilla and Duke Ludwig of Bavaria ("Vit. Arnpeckh, *Chronic. Bajor.* V, 17") which is not at all to the point.

<sup>2</sup> Von der Hagen, *Gesamtabenteuer*, no. 27, II, 106-121; from the well-known Heidelberg MS. Pal. Germ. 341, now no. 169 in Bartsch, *Die altdutschen Handschriften*, pp. 82 ff. The Grimms, *Deutsche Sagen*, II, 186, refer to the poem, but call the MS. "Cod. Pal. 361." — This poem reminds one of *El Curioso Impertinente* in *Don Quixote* (ch. 33-35), as to which cf. von der Hagen, II, xiv ("zwar mit echt spanisch auf die Spitze getriebener Wendung und tragischem Ende"). Cervantes is supposed to have taken the idea from Ariosto, *Orl. Fur.*, cantos 42, 43, and it has also been used by Spanish dramatists: see *Don Quixote*, tr. Watts, Lond., 1888, III, 149, n., 162, n. Cf. also Robert Greene's *Philomela* and Davenport's *City Night-Cap* and see Dunlop-Wilson, II, 557-62. Cf. further *L'Élite des Contes du Sieur d'Ouville*, Rouen, 1699, pt. II, p. 186. Du Ménil (*Hist. de la Poésie Scand.*, p. 354) refers to fabula iv. of one Adolphus (Leyser, *Hist. Poet. Med. Aev.*, p. 2013), but this is an analogue to *Decam.*, vii, 6.

greatly elaborated. The wife tells her husband of the importunity of his squire (now called Hånselein), but he pretends not to believe it, and urges the squire to persevere. When, after the beating, the wife recognizes the suppliant husband, she at once prepares salves, which prove so efficacious that, at the end of half a year, he is healed, and has unlimited confidence in her ever after. The poem seems to have been suggested by a version similar to that in the *Sächsische Weltchronik*; for here also no reason is given for the test, the husband's going away is mentioned, and the wife does not discover that it is he until the beating is over. It is, however, like Bruno's story in that the beating is done by women and the husband has a long sickness; but, unlike Bruno's story, the poem does not make him dissemble the cause.

V. In the versions so far examined (I-IV) the wife remains chaste and the tempter is merely a tool of the husband. Now the story is ready for the introduction of a real lover not in collusion with the husband, and in the *Castiagilos*<sup>1</sup> of the troubadour Raimon Vidal he first appears. Vidal was born at Bezaudun (now Besalú) in the latter part of the twelfth century.<sup>2</sup> His poem purports to be a tale told by a jongleur at the court "del pus savi rey Que anc fos de neguna ley, Del rey de Castela n'Amfos" and "la reyna Lianors."<sup>3</sup> The scene is laid in Aragon. The lover is one of the husband's retainers, with whom the wife is really in love but whose suit she has always rejected. The husband's jealousy is roused by the malicious suggestions of another of his knights and confirmed by the lover's excusing himself when called upon to accompany his lord on an expedition. He accordingly returns unexpectedly, enters his wife's

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<sup>1</sup> Raynouard, *Choix*, III, 398 ff; Mahn, *Werke*, III, 226; cf. Gröber's Grundriss II, ii, 12, n. 1. There is a French translation (*Le Jaloux Châtié*) in Millot, *Hist. Litt. des Troubadours*, 1774, III, 296-308; a Spanish translation (*El Celoso Castigado*) in Balaguer, *Historia política y literaria de los Trovadores*, 1879, VI, 280-88 (2d ed., 1883, IV, 80-85). See also Le Grand d'Aussy, *Fabliaux*, 3d ed., I, *Préf.*, p. 36 (p. xlvii, ed. 1779).

<sup>2</sup> Balaguer, VI, 278 (IV<sup>2</sup>, 78); Milá y Fontanals, *De los Trovadores en España*, *Obras*, ed. Menendez y Pelayo, Barcelona, 1889, II, 333 ff.; M. Cornicelius, *So fo e-l temps c'om era iays*, Berlin, 1888, pp. 8, 9.

<sup>3</sup> Alfonso VIII. (IX.) reigned from 1158 to 1214. He married Eleanor, daughter of Henry II. of England, in 1170.



chamber in the night, and, impersonating the lover, pleads his cause at her bedside. Recognizing him, but keeping her own counsel, the lady upbraids him for his insolence and his unfaithfulness to his master, rushes from the room, and leaves him locked up there for the rest of the night, which she spends with her lover. In the morning the servants are congregated to beat him, and he only saves his life by revealing himself and asking pardon of his wife, whom he never again suspects. In this version there has been no appointment made between the wife and her lover. The lady has often refused the knight's requests, but yields at last, indignant at her husband's jealous trick. We may, perhaps, detect in Vidal the beginnings of the bedroom scene.

VI. With Vidal's version should be compared the Anglo-Norman poem entitled, *Li Romanz de un Chivaler e de sa Dame e de un Clerk*,<sup>1</sup> which Paul Meyer thinks was written in England towards the middle of the 13th century. A chevalier has a very beautiful, noble wife, earnestly devoted to religion. With them and their children lives the sister of the chevalier; and in the same city, a priest with many clerks, one of whom is especially handsome and loved by all. This clerk falls in love with the wife, but dares not declare his passion; and so

"La dame rien ne savoit  
Ke li clerk tant l'amoit.  
Ne pensa nient de folie,  
Deu ama e bone vie." (Vv. 101-104).

But the clerk falls ill, and all fear lest he will die. The sister, secretly in love with him, also becomes sick from anguish ("Amur est celi qui tut veint"); and, after much urging, induces the wife to visit him. He then pleads with her to grant him her love, for

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<sup>1</sup> Published for the first time (from MS. 50 of Corpus Christi College) by Paul Meyer, *Romania*, I, 69 ff.; republished in Montaiglon et Raynaud, *Recueil Général*, II, 215-234. As Landau points out (*Quellen des Dekameron*, p. 132), there is a likeness to the Provençal and the Anglo-Norman poem in the fabliau *Guillaume au Faucon* (Montaiglon et Raynaud, II, 92-103; Le Grand, III, 307 ff.). The beginning is much the same, but *Guillaume* differs entirely in the way in which the result is brought about. Cf. R. Anschütz, *Boccaccio's Novelle vom Falken*, p. 3, *Erlänger Beitr.*, 13. Heft, 1892.



nothing else will save his life. She at first refuses; but, as he swoons at her words, she grants him his request, fearing lest she may really be the cause of his death, but is careful to add that it is "ne mie pur delit," and exacts a promise that there shall be but one meeting. The jealous sister betrays the arrangement to her brother, who at first indignantly refuses to credit the report, but finally determines to watch. So, before the time appointed, he feigns departure; but, when evening comes, he enters at the postern gate and takes the clerk's place. The wife soon recognizes him; but, without betraying it, leads him to a chamber, where he is left locked up, while she fulfills her promise to her lover. After she has required him to leave the country, she assembles the people of the house, and sends them to the room to beat the husband for his boldness. The latter, however, reveals himself, humbly begs for pardon, punishes his sister, and loves his wife more than ever.

As will be seen, no trace of looseness in the character of the wife has yet appeared (I-VI); for here again she only grants the prayer of the lover in an extremity, being goaded to infidelity to avoid what she thinks a greater sin. Moreover, as in the Provençal poem, the husband loves his wife, and requires much persuasion before he can believe that she may be guilty. But such a standard of purity in marital relations was very rare at the time, and in the hands of the next story-teller whose version remains, the story was made over to please those for whom it was intended. So, it will be remembered, when we come to the *Borgoise d'Orliens*, we find a suspicious, spy-setting husband deliberately gulled by an amative wife, who forms an ingenious and successful plan for freedom in disloyalty. From this time on, all the versions have a licentious coloring.

If now we review the seven stories (I-VI, and the *Borgoise*) which we have just discussed, we see how natural has been the gradual change in the original story, first told by Bruno, about the Emperor Henry and his wife. Very early the reason for the trick is forgotten, and the emperor becomes a typical jealous man, who is made suspicious of his wife, and plots to find out the truth. The substitution of a lover for a mere tool is inevitable. This done, other changes easily follow, and the wife becomes less chaste as the

lover (whose love, of course, must be reciprocated) becomes more prominent in the narrative. In all cases the beating is retained; but in the more developed stories it is postponed until morning, to enable the lovers to make use of the interval. Generally, the wife recognizes the husband; but she always pretends to regard him as the tempter or lover, and in every case she comes out best and the husband is humiliated. This gradual development would, of course, be clearer if we had all the links which have disappeared. Yet, even as the matter stands, it seems most probable that all the stories go back to the common original, which has received the alterations and elaborations natural and necessary in the course of the intervening centuries.

It would be easy to construct a scheme showing the possible relations of these six stories to each other; but such a scheme would be too purely conjectural to have much value. It is not likely that any one of the extant versions is directly based on any other, except in the case of III and II. The relations of II to I, and of IV to I and II, have been adverted to. That V should come from some other extant version is not unreasonable, but quite as probably it goes back to some lost form of the Henry scandal. V and VI form a group by themselves; but it would be hazardous to insist on defining their kinship. It is, perhaps, just worth mentioning that V is referred by its author to a tale told before an English princess, and that VI was doubtless written in England. The *Borgoise* shows the possibility of connecting group I-VI with the Bauduin-Boccaccio group. By this it is not meant that the *Borgoise* actually served as an intermediary, but only that it contains incidents enough that associate it with both groups to illustrate the transition from the form of the story in one to the form of the story in the other. That the versions in *Bauduin* and in Boccaccio stand apart from the others in that (1) the man dresses up in woman's clothes, and (2) the rebuke is administered by the lover himself, has already been shown. These points of agreement, in which they differ from all the others, are too important to be accidental; and so, as I have already observed, both the *Bauduin* episode and the novel must go back to a common original containing these features; but that original appears to have been nothing

but another branch of the tree which had its root in contemporary scandal about the Emperor Henry.<sup>1</sup>

Since Boccaccio's time, many imitations or analogues of his story have appeared. As no one else has brought these together into anything like a complete list, I have thought it useful to collect as many as I could find and arrange them under the nationalities of their several authors.

#### ITALIAN.

I. After Boccaccio, the story is first told by his fellow-countryman Ser Giovanni, an author of whom nothing is known except that he lived about 1378, and was probably a Florentine.<sup>2</sup> Only two of the novels in *Il Pecorone* are thought to have come from the *Decameron*, — the one under discussion, which in Giovanni becomes the second of the third day, and the ninth of the ninth day, which becomes the second of the fifth. Giovanni's story is not the same as the similar one in Boccaccio, and it is possible that both were drawn from the same original, and not one from the other.<sup>3</sup> The heading gives the substance of the tale: "Ceccolo di Perugia, consummato tutto il

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<sup>1</sup> Bédier's *Les Fabliaux*, 1893 (*Bibl. de l'École des Hautes Études*, fasc. 98), reached me while this article was printing. Bédier discusses the *Borgoise* and some of its variants and analogues (pp. 260 ff., 406 ff.), dividing the cycle *Le Mari trompé, battu et content* into what he regards as three independent groups "qu'on rapproche indûment de la *Bourgeoise d'Orléans*": (1) "Le mari prend le costume de l'amant"; (2) "Le mari prend le costume de sa femme: il est rossé par l'amant"; (3) "Le poulailler." To Bédier I owe a reference to *Κρυπτάδια*; but he has not observed the likeness of the fabliau to the *Bauduin* episode and to the chronicles, and has omitted a number of the versions considered in the second part of the present paper.

<sup>2</sup> Giovanni Fiorentino, *Il Pecorone, nel quale si contengono cinquante novelle antiche*, London, 1793, giorn. iii, nov. ii. Novati, *Giorn. Storico della Lett. Ital.*, XIX, 348 ff., has made it probable that the author's name was Giovanni del Pecorone and that his book was named after him. Mario Foresi, in his edition of the *Decameron* (Florence, 1891), carelessly ascribes *Il Pecorone* to P. Bandello (p. 399, note).

<sup>3</sup> Cf. F. W. V. Schmidt, *Beiträge*, pp. 72 ff.



suo per Isabella, moglie di Lapo Fiorentino, si acconcia con esso per donzello. Astuzia della donna per godersi Ceccolo, per fare che egli le suoni con un bastone il marito, e nel tempo stesso sia amato da lui più di prima."

We may note two points in which Giovanni differs from Boccaccio: (1) Ceccolo was formerly a rich Florentine, who entered the service of Lapo only after he had lost all his money; while Anichino came to Bologna expressly to win the love of Beatrice. (2) Isabella, on hearing of the beating, herself proposes to have her lover driven away; but Beatrice pleads for him, and declares he should be honored.

Giovanni's novel is included by Francesco Sansovino (1521-1586) in his *Cento Novelle Scelte*.<sup>1</sup>

II. The next version is by Poggio Bracciolini<sup>2</sup> (1380-1459). It is not, I think, based on the *Decameron*; but resembles more the *Borgoise d'Orliens*, and is probably an independent member of the group to which the latter belongs.<sup>3</sup>

A simple peasant is much away from home, and his absence is taken advantage of by his wife to have intercourse with her lover. One evening he returns unexpectedly, when they are together. The lover is quietly hidden under the bed, and the woman reproaches her husband with his return, for, she says, the bailiffs have come to lead him to prison, and have only gone on her assurance that he is not at home, but still they have threatened to return. The man, terrified, seeks means to escape, but, the gates being locked, he is obliged to come back to his wife, who is now more alarmed than ever. She, however, urges him to conceal himself in the dove-cote, and in this plan he, trembling from fear, acquiesces willingly. When

<sup>1</sup> *Le cento Novelle scelte da' più nobili Scrittori della Lingua volgare*, giorn. iii, nov. 10, revised ed., Venice, 1562, p. 113.

<sup>2</sup> *Poggii Florentini Facetiarum libellus unicus* [ed. Noël], London, 1798, *Fraus Muliebris* (I, 20 ff.; cf. the valuable notes, II, 9 ff.).

<sup>3</sup> "Il nous paraît infiniment probable que Sabadino et Sacchetti qui ont écrit en prose italienne avant 1400, connaissaient les poésies des trouvères; et nous ne craignons pas d'en dire autant de Pogge, d'Arletto, de Masuccio, auteurs de facéties et de contes, au quinzième siècle." Daunou, *Hist. Litt.*, XVI, 230. Poggio gives the story on the authority of the lover, whom he calls "Petrus contribulus meus."



he is firmly locked up and the ladders removed, the other two make a tumult as if the officers were in the house, and then, in security sacrifice to Venus. All night the poor man remains in this unpleasant place, and in the morning flees to the country, leaving his wife to enjoy herself.<sup>1</sup>

Poggio's version was translated by Ludovico Domenichi (born at Piacenza about 1500, died at Pisa in 1564).<sup>2</sup> The Swiss theologian Jean Gast included the Poggio story in his *Conviviales Sermones*,<sup>3</sup> first published at Basel in 1542. See also the French versions numbered II and VIII.

III. Celio Malespini (1540-1580?) elaborated Poggio's anecdote as the 61st of his own *Ducento Novelle*.<sup>4</sup>

IV. A similar story<sup>5</sup> is told by Matteo Bandello (1480-ca. 1562), Bishop of Agen, whose novels were written after 1550. Many new elements are introduced, and, although this version resembles Poggio's, it is a free working-over of the original idea.

In a city of Provence lives a very rich man, who is extremely jealous of his wife. She, impatient at the restrictions imposed upon her, determines to have secret pleasure, and sets her affections upon a young man, very handsome and accomplished. The key of the house is kept by a servant whom the jealous man thinks especially trustworthy. This servant, however, is won over to the wife's side, and regularly admits the young man by night. After several months, the husband becomes suspicious, and resorts to a plan to test his wife's fidelity. He pretends to set out on a journey, but, instead, conceals himself in the granary, leaving the door unlocked. The whole plot is revealed to the lovers by the servant. Soon after the

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<sup>1</sup> This tale was early translated by Guillaume Tardif (*lecteur* to Charles VIII of France), *Les Facécies de Poge*, ed., with preface by Montaiglon, Paris, 1878, pp. 34-37. Cf. the edition of *Les Contes de Pogge Florentin*, by P. Ristelhuber, Paris, 1867.

<sup>2</sup> *Facetie, Motti, e Burle*, bk. iii, Venice, 1581, pp. 183-4.

<sup>3</sup> *Tomus Primus-Tertius Convivialium Sermonum utilibus ac iucundis Historiis & Sententiis refertus*, 4th ed., Basel, 1561, p. 199.

<sup>4</sup> *Ducento Novelle nelle quali si raccontano diversi Avvenimenti così lieti, come mesti e stravaganti*, Venice, 1609, I, 174.

<sup>5</sup> *Novelle del Bandello*, London, 1792, part ii, nov. 25 (vol. V, p. 76). In English in the translation of Bandello by John Payne, printed for the Villon Society, London, 1890. Cf. the version in *Facétieuses Journées* (below, p. 206).

husband's departure, the wife goes about from place to place as if to see that all is in order, comes to the unlocked door, in a loud voice reproaches the servant with his carelessness, locks it, and takes away the key. Then she and her lover spend the day and night together, while the poor husband remains shut up without food. Early in the morning, the wife, knowing her husband's great dread of fire, has all the old bed ticks brought down into the court and set on fire. In alarm, he leaps from a high window, and breaks an arm and a leg, receiving internal injuries as well. He is carried into the house to the wife, who, apparently in great grief, sends for physicians, but they declare the case hopeless. The husband then makes his will, leaving all his wealth to his wife. After his death, the lovers marry, and give themselves up to a life of pleasure. "Cotale adunque fine ebbe chi s'era fuor di modo ingelosito."<sup>1</sup>

## SPANISH.

I. All the incidents of Boccaccio's tale are found in a Spanish "romance" printed as one of a number of *Romances Jocosos* in a collection of poems published at Madrid in 1796.<sup>2</sup> The story is well told, and some amusing details are added. It concludes thus:

"De esta manera fué hecho  
De la muger y el criado  
Cornudo y apaleado,  
Y de entrambos satisfecho" (p. 186).

Its age can only be determined by internal evidence, and F. W. V. Schmidt thinks that the style shows it to belong to the time of Cervantes (1547-1616).<sup>3</sup>

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<sup>1</sup> Two other Italian versions are referred to in *Κρυπταδία*, IV, 252: canto 18 of the mock-heroic *La Corneide* of Giovanni De Gamerra (Leghorn, 1781; see E. Masi, *Nuova Antologia*, CIII, 367-8, CIV, 38-39), and *La Scuola de' Mariti*, the second of "*Cinque novelle inedite in versi . . . il cui manoscritto esiste nella Comunale di Forlì*."

<sup>2</sup> *Poesías escogidas de nuestros Cancioneros y Romanceros Antiguos*, Madrid, 1796, XVII, 178 ff.

<sup>3</sup> *Beiträge*, p. 73.

II. The same story is told very briefly, with the omission of the bed-room scene, by Juan de Timoneda (born probably about 1490) in his *Sobremesa y Alivio de Caminantes*, parte i, cuento 69, first published in 1563.<sup>1</sup> The conclusion is new, but it will be observed that the phrase "cornudo y apaleado" reappears: "En fin, venidos al puesto, habiendo recibido los palos el cornudo, dijo á su criado: 'Al no ser tú tan fiel como lo has mostrado, se pudiera decir por mí, cornudo y apaleado.' — 'Mas no,' dijo el criado, 'sino sobre cuernos penitencia.'" Possibly Timoneda's version is abridged from the romance just described: if so, the latter is older than Schmidt supposes. In any case, the romance, which has many of the details of Boccaccio's novel, cannot be a mere expansion of Timoneda's *cuento*.<sup>2</sup>

III. Cervantes in *Don Quixote* has made use of the same idea, though with considerable variation, in his novel *El Curioso Impertinente* (see p. 193 above).

#### FRENCH.

I. A version which may well date from the latter half of the fourteenth century, is printed by Singer in his *Shakspeare's Jest Book*<sup>3</sup> from "a curious MS. treatise on the Art of speaking French." The

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<sup>1</sup> *Biblioteca de Autores Españoles*, 1846, III, *Novelistas anteriores á Cervantes*, p. 175; Barrera, *Catálogo bibliog. y biog. del Teatro Antiguo Español*, 1860, pp. 391 ff.; Brunet, *Manuel du Libraire*, 5th ed., V, 862.

<sup>2</sup> The *paso* of Lope de Rueda (died 1565 or 1566), which goes under the name *Cornudo y Contento*, has nothing but the title to suggest relationship to this group of stories, and the title seems to have been given it by Moratin. This *paso* was first edited by Rueda's friend Timoneda in a volume called *El Deleitoso*, Valencia, 1567, and may be found in Moratin, *Orígenes del Teatro Español*, *Obras*, Madrid, 1830, I, 607-616 (or *Bibl. de Autores Españoles*, II, 281). See also Barrera, *Catálogo*, pp. 346-348. It was translated into Italian by Giovanni la Cecilia, *Teatro scello Spagnuolo Antico e Moderno*, Turin, 1857, I, 110-114.

<sup>3</sup> Part II, Chiswick, 1815, pp. xv ff. The treatise begins, according to Singer, p. ix: "Ici comence un tretis de douls franceis qu'enformera aussi ban les petiz comme les granz a parler bien et parfaitement beau franceis selon l'usage et la maniere de paris et aurillians." Singer prints only the story and the sentence just quoted. He says that the treatise was "written in the reign of Henry VI" (1422-71), doubtless meaning that the MS. (about which, however, he gives no



story is very much like Boccaccio's though, as will be seen, it has some features which appear in no other version and others, especially in the first part, which remind one of the Anglo-Norman poem. If derived from the *Decameron*,<sup>1</sup> it has been considerably modified, doubtless by oral transmission.

A gentleman and his servant arrive at an inn in the evening. The gentleman invites the mistress of the inn to supper, and afterwards they go and sit by the fire. The gentlemen then tells her what he thinks is the best story he has ever heard. There lived in Kent a noble baron who had a wife renowned for her beauty and goodness. A squire in the baron's household, who was remarkably handsome, was madly in love with his mistress and suffered great agony because he could not reveal his affection. At last, however, he could stand it no longer, and, requiring beforehand a promise that she should not reveal what he said to any one, he declared that if she did not accept his love she would be the cause of his death.

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further information) must be referred to that reign. The language shows that the work was written in England, and is not inconsistent, as Professor Sheldon assures me, with a date even earlier than that which I have provisionally adopted. The treatise must have been similar in plan and scope to the *Manière de Langage* (written in England in the latter half of the fourteenth century) which was edited by Paul Meyer in the *Revue Critique*, nos complémentaires de 1870, pp. 373 ff. (also separately as an *extrait*, Paris, 1873), but it seems to have escaped his researches as well as those of Stengel (*Chron. Verzeichniss franz. Grammatiken*, Oppeln, 1890).

<sup>1</sup> Sacchetti, who wrote in the second half of the fourteenth century, says of the *Decameron* that "in Francia e in Inghilterra l'hanno ridotto alla loro lingua," *Trecento Novelle, Proemio* (Milan, 1876, p. 21). If by this he means, as Singer supposes, that the whole *Decameron* had been translated into English, his evidence must be received with caution. The earliest extant English *Decameron* was published in 1620; but Painter's *Palace of Pleasure* (1566) and the jest-books had brought many of Boccaccio's stories within the reach of Englishmen, with whom they speedily became popular: see Ascham's condemnation of "fonde bookes, of late translated out of Italian into English, sold in every shop in London" (*Schoolmaster*, 1570, ed. Arber, p. 78; cf. Painter, ed. Jacobs, *Introd.*, pp. xix ff.). Of "Italianated Englishmen" Ascham remarks: "They have in more reverence the triumphs of Petrarche, than the Genesis of Moses. They make more account of Tullies offices, than St. Paul's epistles: of a tale in Bocace than a story in the Bible" (id., p. 82). On the whole matter, see especially E. Koepfel, *Stud. zur Gesch. der ital. Novelle in der engl. Litt. des 16. Jahrhunderts*, 1892, pp. 1-12, 79 ff., 86 ff.



Under such circumstances she consented. The baron purposed to go on a journey the next morning, and the lady arranged that, before he set out, the squire should get permission to visit some friends. The squire was not to return until a little before midnight, when he was to enter by the garden gate and make his way to the lady's chamber. He started off accordingly but the wife induced her husband to remain at home until the following day. The lover entered the bedroom. The lady grasped his hand and warned him not to speak for the world. She then wakened her husband and sent him off, dressed in her clothes, in great anger and "running hard" to see if what she told him were true. The squire's ardor had been cooled by fright<sup>1</sup> and he followed his master immediately, at the lady's suggestion, to administer the beating. The baron soon returned, convinced of the fidelity of his wife and his squire, and the intrigue went on without further difficulty. The knight ends his story with a prayer that God may guard them all from bad women.

II. *The Cent Nouvelles Nouvelles*, ascribed to Antoine de la Sale (born 1398), contains a story (No. 88) which is practically the dove-cote version.<sup>2</sup> These *nouvelles* are represented as told at the court of Burgundy at the "request" of Philippe le Bon, and each of

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<sup>1</sup> "Doncques dist la dame a l'escuier tout ainsi : mon amy fist elle, navez vous point de talent pour esbatre avecques moy. Par mon serment ma tres doulce dame fist yl, ie suis si desconfis et paoureux ou cuer, que ie nay plus dappetit ne voulantee pour esbatre avec vous, que vn petit enfant que nentent poynt de mal." P. xvii.

<sup>2</sup> Ed. Thomas Wright, Paris, 1857, II, 177-181; cf. the introduction, pp. xiv ff., where reasons are given for regarding La Sale as the author. From historical allusions contained in the work, its compilation is put between 1450 and 1460. See also the edition by Le Roux de Lincy, Paris, 1841, in which (II, 390) the origins and imitations of *Le Cocu Sauv * are given. Among the latter he cites, as other critics had done before, *Additamenta Phil. Hermotimi ad Bebelii Facetias*, 1660, p. 313 (cf. id., p. 285) and *Frischlini Facetiae*, both of which I have been unable to see. They doubtless contain merely repetitions of Poggio's story. Bebelius edited Poggio's works in 1538, and the title-page of the 1561 edition of his *Facetiae* contains the words "his accesserunt selectae quaedam Poggii facetiae." These words also occur on the title-page of the 1638 edition (T bingen), a copy of which is in the Harvard College Library. The title-page of the 1600 edition of of *Frischlini Facetiae* also acknowledges indebtedness to Poggio. See the *British Museum Catalogue*.

them is put into the mouth of some courtier. The 88th is ascribed to one Alardin. La Sale was in Rome in 1422, and while there may have become acquainted with Poggio's story or with the current anecdote which served as its source.

III. Directly from Boccaccio, with but slight variations, La Fontaine (1621-1695) has drawn his *conte* of *Le Cocu, battu et content*.<sup>1</sup> Here the lover is forewarned of the stratagem, and is not present when the husband is duped into undertaking the foolish trick. Moreover the latter almost perishes with cold while his wife and her lover enjoy themselves in the house.

"Messire Bon eust voulu que le zele  
De son valet n'eust été jusques-là ;  
Mais le voyant si sage et si fidelle  
Le bon-hommeau des coups se consola."

IV. There is a similar story told by Antoine Le Métel, Sieur d'Ouville who was born at Caen (just when, is not known) and died about 1657. It also is headed *D'un homme qui fut cocu, battu et content*.<sup>2</sup> Here we have a young man of good family going to Italy to study. While there, the young woman he loves marries an old man of sixty. On his return, he takes service with the husband, under the name of Fabrice, as his *valet de chambre*, and, after three years, delights the wife by telling her who he is. The tale then follows the usual course. We may note that an improvement is made on Boccaccio's story by the wife's first reassuring the lover, and letting him know there is nothing to fear, before she arouses her husband. The conclusion shows how great was the deception. "Ainsi il fut cocu, batu, et content, et si satisfait de la fidelité de son valet, que si après il l'ût vû couché avec sa femme, il ne l'ût pas crû."

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<sup>1</sup> It may be found in any edition of La Fontaine, *Contes*, i, 3, e. g., *Œuvres de Jean de la Fontaine*, par Alphonse Pauly, III, 39-44; cf. Landau, *Beiträge zur Geschichte der italienischen Novelle*, Vienna, 1875, p. 152.

<sup>2</sup> *L'Élite des Contes du Sieur d'Ouville*, première partie, Rouen, 1699, p. 210. A complete edition of these *Contes* was published in 1644 (see Brunet, *Manuel*, IV, 263). See also the introduction to an edition of part of this work, with notes by P. Ristelhuber, Paris, 1876. This edition does not contain the story in question.

V. This version is also found in *Roger Bontems en Belle Humeur* (*donnant aux tristes et aux affligés le moyen de chasser leurs ennuis, et aux joyeux le secret de vivre toujours contents*), I, 56, edition of 1734.<sup>1</sup>

VI. It is repeated in *Contes à Rire ou Récréations Françaises* (I, 160-165), published at Paris in 1781.<sup>2</sup>

VII. The same device is used in a prose comedy *Le Tuteur*, by Florent Carton Dancourt, presented for the first time on the 13th of July, 1695.<sup>3</sup> There is, however, no licentiousness in this version, which is merely a humorous account of "une jolie manière de guérir les soupçons d'un jaloux." M. Bernard, the guardian, is jealous of a young marquis who in disguise as a painter has won the affections of Angélique, and though his suspicions are allayed when in Angélique's clothes he is soundly beaten, yet all his hopes are thwarted by the arrival of the chevalier who, taking the others away, leaves him and his spy Lucas to ruminate on their folly alone.

VIII. The dove-cote story is again told briefly by Henri Estienne in his *Apologie pour Hérodote, ou Traité de la Conformité des Merveilles Anciennes avec les Modernes*, 1735, II, 294.<sup>4</sup> The source is Poggio's *Facetiae*.

#### RUSSIAN.

Our story has also found its way into Russia where it is a popular tale at the present time. A French translation may be found in *Κρυπτάδια* under the heading: *La femme de marchand et le commis*.<sup>5</sup> An old merchant is married to a young wife. He has many clerks,

<sup>1</sup> First published in 1670. A second edition appeared in 1732 (Barbier, *Dict. des Ouvrages Anonymes*, 3d ed., IV, 374).

<sup>2</sup> Numerous other editions of *Contes à rire* have appeared, in French and Italian (*Conti da ridere*) at different places. The earliest seems to be that of 1665 (see Brunet, IV, 116).

<sup>3</sup> Répertoire Général du Théâtre Français, Paris, 1818, LIII, 247-309.

<sup>4</sup> Le Grand (IV, 298) notes a like story in the *Facétieuses Journées* (p. 168), where a jealous husband conceals himself in a granary to watch his wife. She locks him up there and meanwhile sends for her lover. This book was written by Gabriel Chappuys, and was published in Paris in 1584 (see Brunet, II, 1158). The story appears to be merely an adaptation from *Bandello*, pt. ii, nov. 25 (see p. 200, above).

<sup>5</sup> *Contes secrets traduits du Russe*, no. 77, *Κρυπτάδια*, I, 285; cf. IV, 250-252.



of whom the eldest, Patapoff, has won the affections of his *patrone*. Their intimacy is made known to the husband, who demands from his wife that the clerk's fidelity be tested. She agrees, and tells him to dress up in her clothes, go in the evening to the garden where Patapoff sleeps and tell him: "J'ai quitté mon mari pour venir te trouver." The clerk has been warned, and the merchant receives a thrashing which sets his suspicions at ease; "et depuis ce moment elle vécut avec le commis sans la moindre inquiétude."

# ENGLISH.

I. The earliest occurrence of Boccaccio's story in English is in the *C. Mery Tales*<sup>1</sup> under the heading "Of the wyfe who lay with her prentys and caused him to beate her husband disguised in her rayment." Here, however, the lover will not stay his hand until he has felt his master's beard. A moral is also added.

II. Closely allied to the story just mentioned is the one in the *Sackful of News*,<sup>2</sup> in which there are more particulars. (1) The husband "could not well see" and had always to be accompanied by his fair young wife.<sup>3</sup> (How he afterwards got to the garden in

<sup>1</sup> Singer, *Shakespeare Jest Book*, Part II, 1815, II, 2 ff; Hazlitt, *Shakespeare Jest-Books*, 1864, I, 12-14 (who cites the *Sackful of News*). Singer and Hazlitt reprint an imperfect copy of what is perhaps the second edition; Oesterley (Göttingen, 1866) reprinted the edition of 1526 (perhaps the first): see Hazlitt, *Handbook*, p. 299. The *C. Mery Tales* was extremely popular and has been made famous by Beatrice's remark in *Much Ado about Nothing*, ii, 1, 135. It is mentioned in Laneham's *Letter*, 1575, ed. Furnivall, *Captain Cox*, 1871, p. 30 (cf. p. cviii). I am indebted to Professor Manly of Brown University for calling my attention to the fact that it contains a version of Boccaccio's novel. Cf. Koepfel, *Studien zur Gesch. der ital. Novelle*, p. 83.

<sup>2</sup> *Shakespeare Jest-Books*, II, 169-171. Hazlitt reprinted the edition of 1673, but has since found a copy of the edition of 1586 (see his *Bibliog. Collections and Notes*, 2d ser., 1882, p. 530). "A sacke full of newes" was licensed to John Kynge in 1557 or 1558 (Arber, *Registers of the Stationers' Company*, I, 75). The book is mentioned in Laneham's *Letter*, 1575, ed. Furnivall, as above, p. 30 (cf. p. lxvi), or *Shakespeare Jahrbuch*, XXVII, 277.

<sup>3</sup> Perhaps this trait was borrowed from the famous pear-tree story (*Decam.*, vii, 9; Chaucer's *Merchant's Tale*, etc.), as to which see *Originals and Analogues*, Chaucer Society, pp. 177 ff., 341 ff., 544, and D'Ancona, *Studi di Critica e Istoria Letteraria*, 1880, p. 356.



the night without her is not clear.) (2) The lover does not come to the bedroom until after the husband has gone.

III. A version in *The Cobler of Caunterburie*, 1590,<sup>1</sup> differs widely from Boccaccio. A cobbler is in perpetual dread of becoming a cuckold, so he and his mother keep the strictest watch over his wife. One night she tells him their neighbor, the smith, has given her forty shillings, and that she has promised him a meeting. The cobbler and the mother feign departure, but hide in a chamber hard by. The smith enters the wife's room and bolts the door. The cobbler, armed with a poleaxe, and accompanied by his mother, creeps to the door and listens. There is some dispute, but at last the wife pretends to consent to the smith's demands. Thereupon the smith upbraids her for her inconstancy and, opening the door, is about to leave the house. The husband, however, receives him with joy, and ever after he "had free egress and regress to the coblers house without suspicion." The story is repeated in *The Tincker of Turvey*,<sup>2</sup> 1630, which was merely a new edition of the *Cobler*. The device adopted by the wife and her lover reminds one of *El Curioso Impertinente*<sup>3</sup> (see p. 202, above).

<sup>1</sup> *The Cobler of Caunterburie, Or an Inuective against Tarltons Newes out of Purgatorie. A merrier Iest than a Clownes Iigge, and fitter for Gentlemens humors. Published with the cost of a dickar of Cowe hides.* I have used the extracts reprinted from the ed. of 1608 by Halliwell, in the Appendix to his ed. of *Tarlton's Jests and News out of Purgatory*, Shakespeare Soc., 1844, pp. 117 ff. The *News out of Purgatory* appeared shortly after Tarlton's death (which took place Sept. 3, 1588), and his name was doubtless used merely "as an additional attraction to the purchaser" (see Hazlitt, *Handbook*, p. 591; Collier, *Bibliog. Account*, IV, 129-31). The *Cobler* was ascribed to Robert Greene, who, however, in his *Vision*, 1592-3 (*Works*, ed Grosart, XII, 213), disclaims all connection with it, calling it "incerti authoris," and describing it as "a merrie worke, and made by some madde fellow, conteining plesant tales, a little tainted with scurilitie." (See Halliwell, *Tarlton's Jests*, p. xlii; Collier, *Bibliog. Account*, II, 89.)

<sup>2</sup> *The Tincker of Turvey, his merry Pastime in his passing from Billingsgate to Graves-End*, edited by Halliwell (26 copies) 1859, pp. 51 ff. The *Tincker* exhibits many variations from *The Cobler* in introductory matter and contents, but the present story is identical in both.

<sup>3</sup> Koepfel, *Studien*, pp. 66-67 (cf. p. 83), compares *The Cobler* with Boccaccio, remarking: "Ob die Variierung dieses Motives in der Erzählung des Schmiedes der Phantasie des englischen Erzählers entstammt, oder ob er auch hier auf einem

IV. Boccaccio's story was also used by Robert Davenport,<sup>1</sup> a dramatist of the 17th century, of whom personally but little is known. In *The City Night-Cap: or, Crede quod habes, habes — A Tragi-Comedy*,<sup>2</sup> first printed in 1661, Francisco's intrigue with Dorothea, the wife of Ludovico, is probably based on the *Decameron*. One more person, a clown, takes a principal part in the action; and it is he who pretends to be the wife that Francisco meets in the garden, while his master remains near. The pretended wife, receiving Francisco's reproaches, threatens to tell her husband.

“*Fran.* Then I am lost for ever.  
You'll turn it all on me, I know; but ere  
I'll live to wrong so good a lord, or stand  
The mark unto your malice, I will first  
Fall on my sword and perish.” (Act ii, sc. 2.)

Hearing this, Ludovico interferes, reveals himself, commends his friend's goodness and departs to join his “chaste, delitious doll” (Act ii, sc. 1), “the sweet rascal that thinks every hour ten” until he comes to her.

V. The same expedient is also made use of in the old comedy *Love in the Darke: or, The Man of Bus'ness*,<sup>3</sup> “acted at the theatre royal by his Majestie's servants — written by Sir Francis Fane, Jr., Knight of the Bath,” 1675. By it Bellinganna manages to cure her husband Cornanti, an old senator, of his “causeless jealousy.” The play is a curious mixture of plots taken from different sources.

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italienischen Nachahmer Boccaccio's fusst, vermag ich nicht zu sagen.” The earliest known English translation of *Don Quixote* appeared in two parts, 1612–20 (Hazlitt, *Handbook*, p. 80).

<sup>1</sup> Dunlop, II, 117, calls him *John Davenport*, and this mistake has been overlooked by Dunlop's editors, Liebrecht and Wilson, and by others.

<sup>2</sup> Hazlitt's *Dodsley*, XIII, 100–197; *Ancient English Drama*, London, 1810, III, 324 ff.; *A Recent Collection of Old Plays in Twelve Volumes*, ed. by Isaac Reed and others, London, 1827, XI, 263–345; Bullen, *Old English Plays*, New Series, London, 1890, III, 89–185, Introd. p. xii; see also, Hazlitt, *Manual for the Collector and Amateur of Old English Plays*, 1892, p. 42. Cf. also Greene's *Philomela* (on which see Dunlop-Wilson, II, 557 ff., and Tuckerman, *History of English Prose Fiction*, 1891, p. 86) and the German *Vrouwen Statikeit* (p. 193, above).

<sup>3</sup> Cf. Hazlitt, *Manual*, p. 139.

Trivulto, a gentleman of Milan, is the successful lover and pretends to administer a thrashing to Bellinganna, who herself comes to the rendezvous. He is stopped by Cornanti, whom the wife has warned and who, with accompanying servants, has hidden near by. The plot of the lovers succeeds and the husband is completely duped.

"*Corn.* Dear Trivulto, now shall I esteem thee as the most faithful friend that I have in the world : my house and my coffers are all open to thee.

*Triv.* Oh, good Sir, Virtue's its own reward." (Act iii, p. 56.)

VI. Edward Ravenscroft afterwards employed the same device in his comedy, *The London Cuckolds*.<sup>1</sup>

#### GERMAN.

I. The poem *Von dem Schreyber*, edited by Keller,<sup>2</sup> agrees in the main with Boccaccio, but shows interesting variations. The wife sees that something is wrong with the *Schreiber* and goes to him to find out the cause of his trouble, proffering her help. The plan they arrange is somewhat different from those in the other versions, and the lover attracts the wife's attention by pulling her foot when she and her husband are in bed.

II. From No. I is derived apparently the so-called Volkslied *Der Herr und der Schreiber* or *Der Schreiber im Garten*, first published in Mone's *Anzeiger* for 1835 from a Karlsruhe manuscript of the fifteenth century.<sup>3</sup> It is composed of twelve five-line stanzas.

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<sup>1</sup> "*The London Cuckolds* : A comedy by Edward Ravenscroft, acted at the Duke's Theatre, 4to, 1682. This play met with very great success, and was, till the year 1751, frequently presented on our stages ; particularly on Lord Mayor's day, in contempt and to the disgrace of the city. It appears from *Poems by W. C.*, 8vo, 1684, that this drama was performed at Hull in November, 1683, the prologue being by the said W. C., and being included in his volume."—Hazlitt, *Manual*, p. 131.

<sup>2</sup> *Erzählungen aus altdeutschen Handschriften*, 1855, p. 289.

<sup>3</sup> Mone, *Anzeiger f. Kunde der deutschen Vorzeit*, IV, 452-3 (the MS. is slightly defective) ; Uhland, *Alte hoch- u. niederdeutsche Volkslieder*, No. 289, I, 747 ; Mittler, *Deutsche Volkslieder*, No. 28, p. 31 ; Böhme, *Altdeutsches Liederbuch*, No. 71, p. 157.



III. A version by Hans Rosenblüt<sup>1</sup> the *Fastnachtspieldichter* (born in Nuremberg and lived about 1450)<sup>2</sup> is probably from the *Decameron*. Rosenblüt's poem is edited in Gräter's *Bragur* under the title of *Der Mann im Garten*.<sup>3</sup> It is also contained in the collection known as *Clara Hätzlerin's Liederbuch*,<sup>4</sup> a manuscript dated "Augsburg, 1471." A rich man has a servant, who, after a long time of silence, offers his love to his mistress. She indignantly threatens to tell her husband, but at last is won. He swears secrecy. She then conducts him to her room, where he lies concealed under the bed till the husband goes on his fool's errand. The rest is as in the *Decameron*.

IV. The fable of Burkard Waldis (ca. 1505-1555) *Vom alten Mann und seinem Weibe*<sup>5</sup> is composed of 196 lines, in the first 143 of which is contained Boccaccio's story (probably from Steinhöwel)<sup>6</sup> with some little bits of Waldis's own thrown in.<sup>7</sup>

<sup>1</sup> The name is written in various ways: *Rosenblut*, *Rosenplut*, *Rosenplutt*, *Rosenplüt*, and even *von Rosenplut* (see notes 2, 3 below).

<sup>2</sup> See Keller, *Fastnachtspiele*, 1802-8, III, 1077 ff.; G. A. Will's *Nürnbergisches Gelehrten-Lexicon*, fortgesetzt von Nopitsch, Altdorf, 1806, Th. VII, 309-313; Gödeke, *Grundriss zur Gesch. der deutschen Dichtung*, 2d ed., I, 328.

<sup>3</sup> V, i, 78 ff. (Leipzig, 1797). The text is taken from the edition printed at Bamberg in 1493 under the title *von dem man im Garten*. The poet names himself at the end: "Das got all frawen und man behuet Das hat gedicht Hans Rosenbluet." See Keller, p. 1150; Weigand, Haupt's *Zeitschrift*, IX, 172. The title in the Dresden MS. is *Von dem Knechte im Garten* (Keller, p. 1329). The editor in *Bragur* tries to establish Rosenblüt's poem as the original of La Fontaine's *conte*, Langbein's *Kammerdiener*, and the fable by Burkard Waldis, but wisely concludes that "vielleicht alle vier Dichter, welche die nämliche Geschichte bearbeiteten . . . aus ein und der nämlichen Quelle, d. h. aus ihrem allerseitigen Vorgänger Bocaz geschöpft haben" (p. 86).

<sup>4</sup> *Liederbuch der Clara Hätzlerin*, ed. Haltaus, 1840, No. 76, pp. 290 ff.

<sup>5</sup> *Esopus* von Burkhard Waldis, herausg. von Heinrich Kurz, bk. iv, fab. 81, II, 203 ff. (see also *Anmerkungen*, p. 178).

<sup>6</sup> Steinhöwel lived 1420-1482. For our story ("Wie her Ludwig frawe Beatrice seine grosse liebe öffnet u. s. w.") see Keller's edition of Steinhöwel's *Decameron*, pp. 438 ff. (cf. pp. 681 ff.) On the doubt as to Steinhöwel's authorship of the translation that goes under his name see H. Wunderlich in Herrig's *Archiv*, LXXXIII, 167 ff., where other references may be found.

<sup>7</sup> Kurz's reference to Happel, pp. 692-702, I have been unable to verify.



V. Another version of the story is given by A. F. E. Langbein (1757-1835) in his Schwank, *Der Kammerdiener*.<sup>1</sup> Here we have a young nobleman, Ferdinand, whose loved one is forced, during his absence, to marry a rich old count. The story continues much like Boccaccio's ; but there is no bedroom scene, and the count does not put on his wife's clothes, but merely throws a cloak about him when he goes to the meeting in the garden. Moreover, when the old man dies, Ferdinand marries the beautiful widow, and they enjoy the inheritance together.

W. HENRY SCHOFIELD.

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<sup>1</sup> *Sämmtliche Schriften*, Stuttgart, 1835-7, VI, 21 (*Prosaische Werke*, I, 21). The *Schwänke* were first published in 1792. H. Ullrich, *Archiv für Literaturgeschichte*, XI, 554, derives *Der Kammerdiener* directly from d'Ouville's *Contes*.

## A METHOD OF RECORDING THE SOFT-PALATE MOVEMENTS IN SPEECH.

TWO years ago I began, while under the instruction of Professor Sheldon, some experiments for determining the movements of the soft palate in speech. My first method, however, which was that of an artificial palate lapping down somewhat over the soft palate, was crude and only approximately accurate. My researches were continued at the University of Michigan, where, with the aid of Dr. Dorrance, I tried to perfect the above plan, but without success. We then tried to find some substance which would adhere as a sucker to the surface of the soft palate. Hard and soft rubber, charcoal, pumice-stone, glass, and several other substances were employed unsuccessfully, and it was not until the summer of 1892 that I happened to find that prepared plaster-of-Paris, such as dentists use, made a very good sucker. Discs of this material cast on ferro-type proved capable of clinging so tightly to the moist membrane of the soft palate as to pull six or seven ounces without difficulty. These discs were about 1.4 cm. in diameter, and in each was cast a small metal ring. This ring served as an attachment for whatever means of outward registration might be adopted.

It is unnecessary to go over the tedious blunders which finally led to the happy chance of the use of a loop of aluminium wire to connect with the ring in the sucker and record outside the mouth all movements given to the sucker. This loop fits about the tongue much as the teeth do, only more loosely, and is made balloon-shaped with the narrower end projecting beyond the lips. It works between the rows of teeth, and touches slightly the cheeks. The tongue rises through this loop when necessary, exactly as it rises through the half-loop made by the upper teeth. The presence of the wire, which is of course of as small a size as possible, is scarcely felt by the tongue. The tapering end of the loop is continued as a single wire, much like the handle of a tennis-racquet, and this wire, resting on

smoked glass, records whatever movements are imparted to it by the soft palate.

We have thus far a very simple contrivance: a small circular sucker of plaster-of-Paris which clings to the soft palate slightly above the uvula and not touching the latter; fastened to this a loop of aluminium wire, bent pear-shaped and extending as a single wire far enough beyond the lips to make recording a simple matter.

If, now, the end of this wire be placed on a plate of smoked glass or paper resting on a level with the lips, and the vowel *ī* (as in *sea*) be pronounced, the wire is drawn toward the speaker, and leaves on the smoked surface a mark about one centimetre long. This clearly means that the palatal veil has moved backward the same distance. There is also a slight upward motion of the veil, which I have found no way of recording, but the main movement is horizontal. After the production of the vowel, the index moves forward in its track to the starting point, which means that the soft palate has come forward to its position of rest. If now the vowel *ā* (*father*) be pronounced, the wire having been shifted to a new place on the smoked surface, the tracing will be about half as long as for *ī*, and for the vowel of *law*, it will be slightly shorter than for *ā*.

This method of recording is awkward enough, and although sufficient to show for any sound the amount of recession,—for the palate in English speech never, unless by accident, goes forward of its position of rest,—it cannot trace a combination of sounds. If the word *intensity* be pronounced, the eye will notice that the end of the wire moves rapidly toward the lips, is then forced out again almost to the starting point, then drawn in almost as far as before, then forced out again, then again drawn in further than at all before, and finally, when the word is ended, moves back to the starting point. The stationary glass shows only a straight line for all these movements, but if it could have been made to move in one direction while the wire was acting, the result would have been a sort of script, a handwriting, as it were, of the soft palate. Fortunately there is in use an instrument which provides such a moving surface, the kymograph. The kymograph is simply a contrivance of delicate clock-work which ensures uniform motion of a revolving cylinder. This cylinder has been previously covered with stiff paper, which has

then been blackened over a gas jet. An index, resting without movement against the revolving cylinder or drum, will leave a straight line on the smoked paper. Any movement of the index, however slight, will produce a corresponding stroke on the paper. We have here, then, all that is needed to obtain the above-mentioned handwriting for the movements of the soft palate.

If, however, the wire index were placed directly on the drum, any trembling of the head or movement of the body would of course move the index and thus vitiate the tracing. To obviate this by no means small difficulty, two Marey tambours<sup>1</sup> are used. These are metal caps, about five centimetres in diameter and one in depth, covered with thin rubber such as dentists use, and connected with each other through a rubber tube. On the centre of the rubber membrane of each tambour is a disc of thin aluminium which supports a little rod on which rests the arm of a delicate lever. It is clear, now, that if we bear down slightly on the lever of the first tambour or metal cap, we shall depress the rubber membrane, which will force the air through the tube into the other tambour, and thus raise its membrane. This will necessarily force up also the disc of aluminium with its rod, and with these the lever. If, instead of pushing down the lever of the first tambour, we raise it, this sucks air out of the second tambour, causing a depression of its membrane and corresponding fall of its lever. In short, any movement of the lever of one tambour produces instantaneously an answering movement in the index of the other. A more delicate means of transmitting vibrations could hardly be devised. By arranging properly the arms of the two levers, an almost imperceptible vibration at the end of one may be magnified many times at the end of the other, which does the recording. The invention of the tambour and that of the kymograph have virtually driven the microscope out of many laboratories, because of this easy method of magnifying vibrations.

If, now, the wire moved by the soft palate can be connected with the lever of one tambour, while the lever of the other rests lightly against the drum of the kymograph, any motion of the soft palate

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<sup>1</sup> See also *Phonetische Studien*, IV, 69, and *Revue des patois gallo-romans*, 4<sup>e</sup> année, p. 73.



will produce a significant tracing on the revolving drum. The receiving tambour is hung from a framework fitting firmly on the head, and the end of its lever hangs just in front of the lips at a distance suitable for attaching the wire. The attachment is made with a delicate thumbscrew. The recording tambour is screwed to a standard so that its lever point or index rests lightly against the drum. When it is considered desirable to preserve the tracings, the smoked paper is slit and taken off the cylinder. It is then drawn through a bath of alcohol and shellac, after which it is hung up to dry. This completes a description of the apparatus necessary for recording all movements of the soft palate. For the knowledge and use of the kymograph and tambours, I am indebted to Dr. Lombard, Professor of Physiology at Ann Arbor, who has put at my disposal every advantage of his laboratory, and has given my experiments a generous share of personal supervision, to which they owe whatever success they have attained.

Thus much for the apparatus. Now for some examples which will illustrate its employment. The cut here given (Fig. 1) represents on a scale of  $\frac{2}{3}$  the movement of the palate in pronouncing the word *contabulate*, which is given three times. In the first case it is pronounced rather slowly, in the second more rapidly, in the third as in ordinary speech.

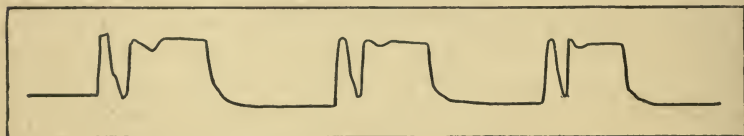


FIG. 1. *contabulate* (slowly), (more rapidly), (naturally).

Any stroke above the abscissa line means a proportionate recession of the soft palate, whose position of rest is indicated by this same abscissa line. The tracing is read from left to right. What happens, then, seems to be this: the palatal veil darts rapidly back for the initial *k*, or perhaps for the *k* and the succeeding vowel also. It then comes forward in the mouth to the position of rest in order to produce the nasal. The succeeding rise is for the *t*, and the slight depression thereafter is for the vowel of the syllable *tab*, which is

one of the vowels requiring least recession, according to my speech. The line rises again immediately after this depression, indicating that the palate has receded to produce the *b*. For the remaining sounds of the word, the tracing indicates that the palate remains back in about the *b* position. The falling of the line at the end begins immediately on the cessation of sound. In the two shorter tracings it will be noticed that the line does not dip so low for the nasal as in the first, thus indicating that the soft palate compromised matters to save time.

The next cut (Fig. 2) illustrates in another way the synthesis of a polysyllable. The three syllables of *contravene* are pronounced separately, then the first two together, then the whole word. The line underneath is simply a parallel record representing the syllabification, and produced by the hand. Scale  $\frac{3}{4}$ .

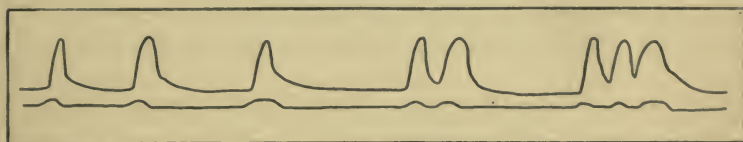


FIG. 2. con- tra- vene contra- contravene

In *contra-* we again see a nasal drawing the line down, and in the full word we see another remarkable thing: the line dips for the vowel of *tra* almost as low as for the nasal of the preceding syllable. This ought to indicate that *ā* in my speech is decidedly nasal, and such seems to be the case. It will be noticed that the prong for *vene* pronounced alone is more pointed than for the same syllable in the completed word. This is due to an after-glide, quite natural at the end of a word.

The next cut (Fig. 3) represents five separate words, pronounced just as in conversation: *pant*, *banana*, *blanch*, *branch*, *can't*. Scale  $\frac{3}{4}$ .

Four of these illustrate how a monosyllable may, as far as the soft palate is concerned, be a dissyllable. In *pant*, both the vowel and the nasal demand that the veil come forward in the mouth from the *p* position, the vowel requiring almost the same position of the soft palate as *ā*. If the word had been *pint* (with *i* as in *machine*), the depression would have been perceptibly less, for the reason that *i*

requires the veil back much as for the *p*, and that the *i* and the *n* would have compromised on a less forward position.

In the next word, *banana*, the first depression is of course for the *n*, the second rise for the *æ* vowel, the second depression for the following *n*, and the final rise for the last vowel.

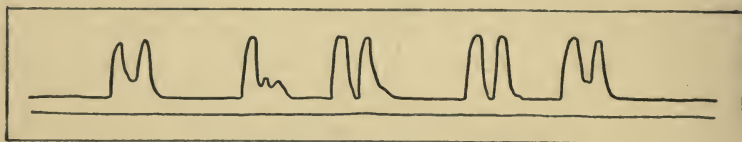


FIG. 3. *pant*      *banana*      *blanch*      *branch*      *can't*

The remarkable thing about *blanch* and *branch*, the two next words, is that the depression reaches as low as the abscissa line. It is clear also, especially in *blanch*, that the soft palate must have remained an instant in its position of rest before receding for the *ch*. The last word calls for no comment. My accented vowel in all these words is *æ*.

Below (Fig. 4) is given the word *hand* pronounced with extreme slowness. Scale  $\frac{4}{5}$ .

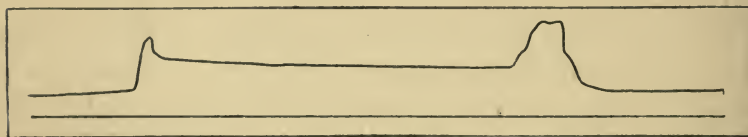


FIG. 4. *hand* (much prolonged).

In this tracing our apparatus seems to have indicated one remarkable thing: there appears to be no part of the curve which distinctively represents *n*. The initial rise is the *h*, and the final rise the *d*. Between these is a fairly even stretch which I think stands for a strongly nasalized *æ*, such as is not infrequently heard in American speech. One thing to be noted in this "stretch," is that it is not perfectly straight. Whatever variation there is is evidence of diphthongation, for a pure vowel, like French *î*, leaves a perfectly straight mark as long as sounded. Indeed, a more delicate test of the purity of vowels could hardly be imagined. If a vowel be prolonged and give not a straight line, it is not pure.

In the next cut (Fig. 5) will be seen some words recorded as whispered and as spoken. These words form the phrase, *into Mount Aetna*, and are spoken with the rapidity of ordinary speech. Scale  $\frac{1}{1}$ .



FIG. 5. *into Mount Aetna* (whispered) (the same spoken).

These tracings are practically identical, and afford indication that in many experiments it matters not whether whisper or voice be used. If these words had been whispered twice or spoken twice, probably no greater similarity would have been shown in the results. As a matter of fact, it is almost impossible to pronounce a word twice in succession exactly alike, the reasons for this being largely psychological.

It will be noticed that all the tracings thus far are above the line, which means that all the sounds represented are produced with a recession of the palatal veil. The concluding cuts (Figs. 6, 7) given below show a movement below the line, which of course means that

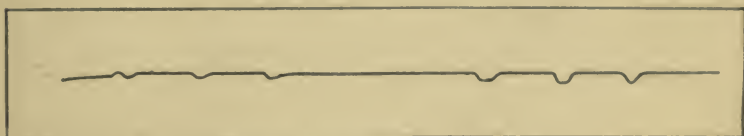


FIG. 6. *un* (3 times) *an* (3)

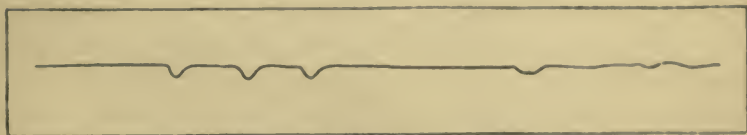


FIG. 7. *on* (3) *in* (3)

the veil has come forward beyond its position of rest. As I have already stated, there are no cases in English, so far as my speech is concerned, where this happens. The sounds given are the French



nasal vowels, as recorded from the speech of a French lady now living in Ann Arbor. Scale  $\frac{4}{5}$ .

Each of these vowels is given three times, as is seen from the tracing. The last one, *in*, is probably defective, as the sucker seemed to be loosening when it was produced. I had expected the depression for *in* to be greater than for any other vowel unless *on*. When a person has watched the index rise in hundreds of experiments, it surprises him to see it dip below the line, as in these nasal vowels.

RAYMOND L. WEEKS.





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